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The Living Church

VOL. XLII. MILWAUKEE, WISCONSIN.—NOVEMBER 13, 1909. NO. 2

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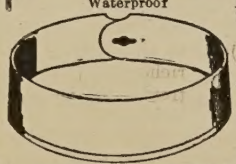

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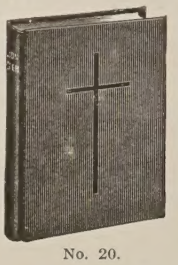

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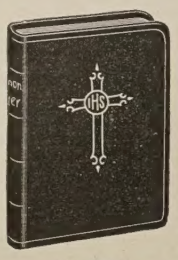

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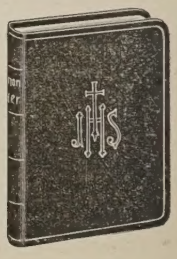

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MILWAUKEE, WIS.

The Living Church

VOL. XLII. MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 13, 1909. NO. 2

The Living Church

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THE THINGS THAT ARE CAESAR'S.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

IT was not a craving for knowledge or a desire for spiritual truth which led the Pharisees to ask Christ the question concerning the tribute money. They merely wished to entangle Him in His talk, to lead Him on to commit Himself to ideas which could be interpreted as treasonable against the Roman government. The answer marvelled the questioners, and they, leaving Him, went their way baffled, blinded, for, wrapped in their own worldliness, they cared not to stay and hear the Son of God reveal to them the truth.

Since that day many have asked, from one motive or another, the same question, in its various aspects. What, they query, should be the distinction between a Christian and a child of the world? What pleasure is it lawful for a Christian to indulge in? How should he be influenced by the opinions of the world? Our Lord said, "They are not of the world, even as I not am of the world." The apostle said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And again, "Be not conformed to this world, but be ye transformed."

In answer to the question, "What is the world?" Canon Knox-Little writes: "It is not a collection of people, or a class, or a society. It is an atmosphere, a temper, a way of looking at things. It spreads from mind to mind, by ordinary intercourse and common conversation. It is a way of looking at life and the concerns of life as if there were no God." Even a Sister could take worldliness with her into the cloister. We live to-day in an age of intense worldliness, so subtle, so pervasive, that it creeps into every heart. It is trying to steal from the Church her Lord's day, her loyalty to the full teachings of the Catholic Church, and robbing Advent and Lent of a spirit of retirement, and devotion.

One great element in this worldliness is the love of money, the determination of all classes to be wealthy, and a hatred of that poverty which Christ chose for His portion when upon earth. Men are determined to be rich, cost what it may. To St. Francis of Assisi "Poverty was a treasure; not an evil to be endured but a priceless gem to be possessed. Poverty was no sad, sordid, miserable state from which men should shrink; riches and worldliness were the sad things of earth that led to trouble and vexation of spirit." It is not given to all to follow him in his vocation, but all are called to love Christ and His Church with such a deep devotion that the heart will not be ruled by the world and her teachings. We should so love our treasures that we can yield them when God calls for them.

King Solomon tried all that the world has to offer, honor, pleasure, wealth, luxury, knowledge, and power. The world had held to his lips the brimming cup of earthly desires, and he had quaffed it to its dregs, but at the last, when he reviewed his life, his sad verdict was, "Vanity of vanities, all is vanity."

What can the world know of the spiritual joys which come to the soul who has chosen Christ for her portion? In the psalm of the saints David said, "The law of Thy mouth is dearer unto me: than thousands of gold and silver." "I have had as great delight in the way of Thy testimonies: as in all manner of riches." "I am as glad of Thy word: as one that findeth great spoils." If a Christian be on fire with penitential love the question of the tribute money is easily settled, for he fulfils the command, "Whatsoever ye do, do all to the Glory of God." And he ever remembers that he may enjoy innocent recreations, desiring all that is highest and best, so that only he does not set his heart upon the transitory things that are Caesar's, but still continues to render unto Almighty God the things that are and always must belong to Him. C. F. L.

THE LIFE THAT IS WORTH LIVING.

WE treated recently of The Sacredness of One's own Life. The intention then was to startle and arouse. Being so written it was necessarily incomplete. The purpose was to leave one impression, and to have said more would have been to weaken that impression.

The thought of ourselves as the objects of God's creative love, arousing in us a sense of our entire dependence upon Him, is incomplete unless we go further. The lofty obligation which this realization of God as our Creator imposes upon us is lifted to the highest point when we think that He is also our fellow-man. As Faber so beautifully says:

"Of such consequence to the happiness of man was it that he should know how to behave himself as a creature, that it was necessary that the Creator should take a created nature and come Himself to show him how to wear it. Thus one of the many known reasons of the sublime mystery of the Incarnation was that the Creator Himself might show the creature how he should behave as a creature."

Graced with the overflowing love of our Creator, thus completely one with us—very man as well as very God—we know how we His creatures ought to live. This first enlightens one's intellect, so that with the model Life before him no man need ever say that he does not know how he ought to act towards his God. If this intellectual comprehension of the Life of God as man is taken into an honest mind, it cannot remain a thing of the intellect alone. It must reach the heart and inspire the purposes of a man's life. My Creator is my brother; as He lived I know I ought to live, and as He lived I am resolved to live as the highest possible purpose of my living.

If the meaning of the Creator's earthly life stopped here it would be worth all the loyalty of acceptance and invitation that any man could give it. It would, we know, result in often repeated failure. But better failure in aiming at the highest than success in aiming at something lower. However, it does not stop here. Our Master's power to help us realize ourselves as creatures did not end with this earthly Life and example. Nay, we may reverently say it just began there. The Incarnation is an ever abiding fact and power; God is ever man, and is ever in man through the Holy Ghost, sent down from heaven to join man to Himself and lift him up to God. This is what the Church means to mankind. She is the Lamb's Bride, to bear children to her Lord, through His Spirit that dwelleth in her.

This is what we mean by the ordinary means of grace in the sacramental life of the Catholic Church. But the life-giving power of the Incarnation, though coming through the Holy Church, is not limited to the Church. God, though working ordinarily through ordinances, is not the slave of His own ordinances. Since God became man it is most blessedly true that the "Spirit bloweth where it listeth," and any man who with a pure heart of aspiration reaches out to his Creator, shall surely in some sense really find Him, however short of the full measure of grace he may come. To every purely longing soul the Master speaks to-day on earth as He did of old, "According to thy faith, so be it unto thee."

WE FOUND in our earlier consideration that the sad philosophy which is bearing in so many lives the bitter fruit of despair and suicide, is a philosophy which is dead as a teaching, while still most vividly active as a living principle. In this age, wherein the two materialistic principles of greed and lust are so much in evidence, the materialistic philosophy out of which they have grown is discredited and no longer taught in the schools. This is an element of hopefulness for the thoughtful people of to-day, when so many of the facts of life as it is lived seem so disheartening. For, just as the decadent practice of to-day is the outgrowth of the earthly philosophy of yesterday, so we may believe and trust that the more spiritual philosophy which is popular to-day will bear fruit in spiritual aspiration and living to-morrow.

The popular philosophy of to-day is in most respects in clear contrast to that of yesterday. That was prevailingly pessimistic; this distinctly optimistic. That was of the earth earthy; this has many of the qualities of the Lord from Heaven. When some of us were young the glory of the scientist was to accept nothing but what appealed in some way to the senses. Spirit had then no existence except as a convenient figure of speech. We were told that when assimilation and nutrition ceased, the combination of gases known as human soul ceased. Can we wonder that such a "gospel of dirt" (as Carlyle called it) has produced in our own day the dread harvest of unrighteousness and despair, ending in suicide, which all true lovers of the race deplore? But the philosophy of to-day, which will produce the harvest of to-morrow, is of a radically different type. Full of misleading and deadly error, as in many of its phases it may be, it is also full of blessed, helpful truth; for with all its vagaries it is at the root spiritual.

As the old philosophy made everything matter and left no room for spirit, so the most popular form of to-day's philosophy makes everything spirit, and denies the reality of matter. Eddyism and the other queer cults have this good thing in common, that they all show that the mind, the soul, the higher part of man has come into its own again—and has come to stay. And to-morrow (that bright to-morrow towards which the holy Church, which cannot lie, is ever beckoning us) will, after all this frothy turmoil has settled down, show us the soul and spirit ruling in the affairs of men. In that bright to-morrow, which is already dawning, greed will no longer crush out the life of men, dollars will no longer be counted for more than lives; and the bodies and souls of men will no longer be bartered in Babylon for flour and wheat, and beasts and horses and chariots.* The psychology of yesterday reads as though written in a strange tongue, so smothered is it by the materialism of its environment. The psychology of to-day is the psychology of the real man, the man whose soul is the centre of his being. It is the psychology of those to whom immortality is no longer a guess or an aspiration, but "an anchor of the soul both sure and steadfast, which entereth into that within the veil."

TO CHRISTIAN MINDS all this does not mean that we have discovered something new, which we must erect into a new cult and label with a new name. It merely means that the old truth, the everlasting Gospel (the Catholic Religion, which is so true that it can always be patient and bide its time) is coming back again. It means, as Gilbert Chesterton so quaintly puts it, that men who imagined that they were about to land on the coast of Africa find that they are really landing on the beach at Brighton. The new truth, in so far as it is really true, is the old truth, for it is nothing but a manifestation of Him who says, "I am the Truth." Though so really human, He was chiefly Divine. Though so really flesh and blood, He was chiefly spirit. Though so really on the earth, He was most truly the Lord from Heaven. What was it that made the Life of Jesus tell in Galilee, and makes it tell to-day? It was that God was in it all and through it all. In Him the spiritual was ever the heart of the material. Christ was and is incarnate, "not by conversion of the Godhead into flesh, but by taking up of the manhood into God."

This is why life is to become every day more worth living; why pessimism is to become a bad dream; why in that to-morrow despair and suicide will be fading momories of something past. Men who think that they believe this new philosophy must begin to live it by taking the Christ into their lives, and imparting Him to other lives.

IF LIFE is thus precious because God is man and is in us men to make each man more like Himself, what a blessed responsibility it places upon every one to whom the Gospel comes. Wealth, intellectual gifts, social and political position, all these are but varied instruments which, controlled by human personality, become power. And power, used under the realization that our Creator is God with us and in us, is the one thing that will uplift the world. This is the only thing that will keep our civilization from becoming more and more a machine to grind down the souls and crush out the lives of men. Power in the hands of one who realizes that he is God's creature and that his Creator is his Brother, will be used to help up and enhearten those who are down, make them feel that God is coming to them through their fellow-man to give them life and opportunity.

A recent writer in the *Outlook* says:

"Not long ago I mentioned the great, unnecessary loss of life in our coal mines to a man who holds a responsible position in a large corporation. He replied: 'Yes; but, after all, it's not so serious, because most of the men killed are ignorant foreigners, who can be easily replaced.' That this man is a kind husband and father and an honest man of business I have every reason to believe. It is not heart he lacks so much as imagination."

From the point of view taken in this article we should say this man lacks not "imagination" but "realization." He has

* Rev. 18:13.

never come to realize that he is the creature of a loving Creator, and that the "ignorant foreigner" is his fellow creature, that his Creator is his fellow-man, and that he himself has the power and responsibility to develop the life of his Creator in this same poor foreigner. When this begins to be realized, then our civilization will no longer be a remorseless machine to crush life and hope out of the weak and helpless, but a blessed instrument to bring the sunshine of purpose into the sordid struggle for existence, and to make the "common people" feel that Jesus still walks upon the earth.

It is this spirit of God-with-us, far more than the sentimentalism of any "keep smiling" society, this consecration of a soul that realizes its godlikenesss, that the world needs to-day. This is the true *Noblesse oblige,* the nobility of Heaven, which constrains the man to pass on God's blessedness to those who have it not. It may show itself in theories and work out in legislation, but the living Christ must be in the man before he can have any worthy theories or draft any adequate laws. It will show itself in little things as well as in great, because it is the flowing out of what is in the man. That is why the man who has grass and flowers instead of cinder heaps about his mills is doing good, because it shows the spirit in the man. The spirit that leads him to plant the flowers will prompt him to provide conveniences for health and cleanliness, and will lead him on to safety appliances, reasonable hours of labor, and adequate, living wages.

The man with opportunity will use it as a sacred trust, as something to be passed on to his fellows. The ideal should not be the distribution of a dole to a pauperized inferior (which stunts and deteriorates both giver and receiver), but the reaching out of Christ's hand to enable the brother-man to share one's own opportunity. The object of such philanthropy would not be to make this world a place of mere physical comfort, so that men, through "fulness of bread," would be led to forget their God; thus dragging down the ideal of happiness to the level of animal appetite. It would be to remove the mere slavish grind of life, so that, freed from the dread shadow of impending want, each man might be free to live that undeveloped, higher life that is in him, might have time to look up and see the stars, and (taught by God's Catholic Church) might lift up his heart unto the Lord.

JUDGE LINDSAY'S papers on "The Beast and the Jungle" in *Everybody's,* two instalments of which have thus far been printed, present very serious considerations indeed. We have here no superficial "muck-raking," but veritable history, told in such wise as to carry conviction of its accuracy. We hope Americans will read the articles very carefully. Is Denver worse than other American cities, in the venality and partnership of officialdom with vice depicted in these papers? Probably not all have sunk so low, yet the variation between cities must probably be, in many instances, in degree only, and it is by no means improbable that there are others quite as bad. Corruption in city government, in police administration, in both political parties, and—worst of all—in the courts, is shown to have been in Denver the cause of vice so horrible, so far-reaching, as to be incapable of narration in full.

Two considerations loom up chiefly through the awful story. One is, the selfishness which comes to the surface in the study of our municipal elections. Men barter their souls for offices, which, too often, they cannot obtain without. The other is the great difficulty, amounting at times to an impossibility, of arousing the public to combat these conditions. Why should the "church vote" be the hardest of all to arouse? Why should people having the highest ideals be the most difficult to enlist in a movement to work toward those ideals?

Men's clubs in connection with our churches present a most hopeful augury. The Church simply *must* apply herself to the solution of the problem of municipalities, which involves the spread of vice and the moral degradation of children, and of those who are parties to disgraceful transactions. *The men of the Church must be leaders.*

Shame on us, that Church people are not the foremost citizens at the polls, and that they do not exert a stronger influence for righteousness in every community.

THE annual report of the American Church Building Fund Commission shows that the invested fund now amounts to nearly half a million dollars, and is slowly growing, chiefly by legacies. A standing resolution of the General Convention asking every church to contribute to this fund on the second Sunday in November is, we fear, not very generally honored. No doubt the whole question of special offerings has been greatly complicated by the rise of the modern system of deriving Church support from the weekly offertory, but wherever it may be found practicable to render assistance to this fund, we believe it to be quite worth while.

The purpose of the fund seems quite generally misunderstood. The amount of the principal is loaned to churches at the current rate of interest. As between the commission making the loan and the borrowing church the transaction is purely a commercial one. The service to the Church comes in, not primarily through this transaction, but by reason of the fact that the profits on such loans—the interest, less expenses—are given outright to funds for the erection of new churches. The amount that can thus be given outright depends therefore upon the amount earned in interest. The commission *loans* its principal and *gives* its profits to churches, and the distinction between the loan and the gift must be kept clear. The commission, in effect, runs a financial business and gives the net profits to the Church.

We have frequently observed that Churchmen lack this information and are sometimes inclined to find fault because of the clearly commercial character of a loan, upon which interest is demanded, made from funds that have been contributed for the work of the Church. Perhaps this explanation will clear up such misunderstanding.

SEVERAL unfortunate typographical errors were made last week in printing the paper by the Bishop of Vermont on "Christian Unity." On page 16, 2nd column, line 9, the word *discussion* should be *disunion.* On the tenth line from the bottom, same column, read: "to which Dr. Newman Smyth's name is the *first"* (instead of *best*) "appended." This, as printed, may appear to reflect upon other Congregationalists signing that report. Page 17, 1st column, sixth line above the paragraph numbered 7, read *conventions* instead of *convocations.* Line preceding paragraph numbered 9, read *find* instead of *bind.*

A weekly newspaper, printed, necessarily, in haste, never will be wholly free from errors, but it is annoying that so many should have occurred in a single article.

ANSWERS TO CORRESPONDENTS.

I. P. J. B.—(1) The organization of "Brothers of Nazareth" was an attempt on the part of a few laymen to found a lay brotherhood on modified Benedictine lines at Verbank, N. Y., which was abandoned several years ago.—(2) The Sisters of St. Monica were a local order in Fond du Lac, Wis., which was afterward succeeded by the Sisters of the Holy Nativity.—(3) *Old Soho Days* may be obtained of The Young Churchman Co., Milwaukee, at $1.02.—(4) The Companions of the Holy Saviour are still maintained in Philadelphia, with a common rule but without the common life.

TROUBLED CHURCHMAN.—Certainly a "union service" between a congregation of the Church and a Congregationalist society at the church of the latter, and in place of a usual Sunday service, would be unjustifiable; but perhaps the incident did not occur, and if it did, it was certainly not with the approval of the Bishop of the diocese, who has taken strong ground against such anomalies.

A. S.—(1) A lay reader conducting service will conform to the usual postures and needs no special directions. He may be seated during the collection of the offerings.—(2) He is permitted to read the offertory sentences.—(3) A processional hymn sung during the entrance and withdrawal of a choir is a purely American custom, not common elsewhere.

W. TEXAS.—We cannot say.

I HEARD a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about our day's work and fighting our day's foes. It is possible—hard, I know—but oh, it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—*Alexander MacLaren.*

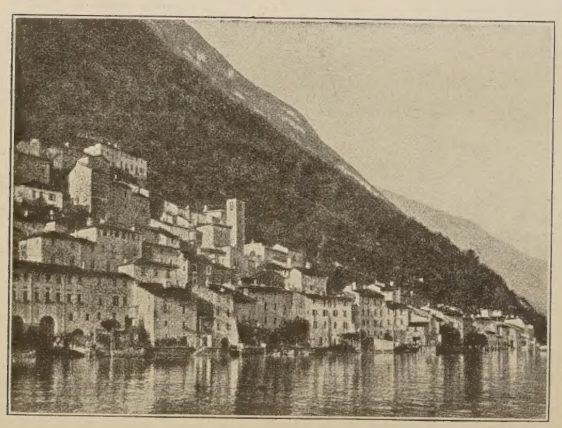
EVERY POSTPONED task lessens our future value and output. The duty that we did not do to-day and that we must do to-morrow will cut into to-morrow's efficiency, and rob it of just so much of the value it might have had. A man who was preparing for a time of needed vacation prayed for "a vacation unhindered by things undone." We may well offer a daily prayer for a to-morrow unhindered by things undone. Every time we go to bed leaving neglected duties still ahead we have robbed our future as directly as does the husband and father who borrows freely on the life insurance policy that he has taken to provide for his dear ones after he has gone. To-morrow is going to have duties of its own, sufficient to tax all the strength we then have. Let us strive to keep it free from the mortgage of present shiftlessness.—*Sunday School Times.*

BLUE MONDAY MUSINGS.

IF some one were to challenge me abruptly: "Name the most beautiful place you have seen this summer," the word coming automatically to my lips would be "Gandria." And yet few travellers would recognize the name, fewer could gloat over the memory of a visit there. It is one side the main courses of globe-trotting Americans; unfashionable, simple, primitive, exquisite.

I left Chur reluctantly, journeyed by the incredibly beautiful Albula railway to St. Moritz, visited all the Engadine, descended the Maloja Pass in a dream of delight, revisited Como, and crossed from Menaggio to Porlezza, *en route* for Lugano. This series of *Reisebilder* would grow endless if I tried to do justice only to those stages of travel named above. So I content myself with recounting them. But I cannot hurry past Gandria!

The little steamer from Porlezza sailed westward over the beryl-colored waters of the Lake of Lugano, into enchantment. The mountains round about were unreally beautiful, like visions raised by wizardry. The castles crowning inaccessible crags, the ancient churches whose frescoed outer walls showed dim saints in faded glories, the villas seated by the water's edge, washing white feet in the lake, all glowed with the radiance of fairyland. Was it a painted curtain in some prodigious theatre; or had my own fancy created and projected it all, combining fragments of picturesque recollections, out of art and literature and travel, kaleidoscope-fashion, into one great mosaic of supernal beauty? As I wondered, we turned northward to the Swiss bank, and Gandria came in sight. My heart thrilled with instant recognition; I had never seen it before, nor heard of it, yet this was my dream-town, familiar even in its strangeness; "the place I long had sought." I was not long in deciding: and soon I sat at home on the balcony of the *Seehof*, basking in the September sunshine, with a panorama absolutely matchless on every side.



GANDRIA AND THE LAKE OF LUGANO.

Picture to yourself an almost vertical mountain-side, clothed with vineyards, olive-orchards, and stately cypress. No road traverses it; but a narrow foot-path is cut in the rock or winds by the very margin of the lake. A great crag, the Rock of Gandria, juts out abruptly, sheltering a little town that clings and clambers up from the water in a tangle of red roofs, white walls, twisting rough-paved *vicoli* too strait to be called streets, where never horse-hoofs have sounded. Cliff-dwellers, these Gandrians might almost name themselves; and yet patches of garden glow with flowers on every side. The cleanly, cheerful inn overhangs the water, so that, feasting on repasts of which the food on the table is only a small part, one can watch the fish swimming about, waiting patiently for the crumbs they expect as their share, and hear the pleasant plash as the stalwart young seminarian, black-cassocked, with a blue tassel to his biretta, rows back from the other side of the lake, standing to his oars and facing the bow.

The tiny foot-path back of the inn tunnels its way under houses, with arches out of the crannies in which lizards dart back and forth. It turns sharp corners, narrows so that a full-sized man grows thoughtful at the possibility of being imprisoned, then widens out into a microscopic *piazzetta*. Sitting in the cool shade of a deep door-way is a radiantly smiling young girl, whom the camera captures before she is aware of it. But she smiles again on the *forestiere*, and allows another picture to be made, once reassured that it is not for a picture post-card. Black-haired, black-eyed, soft-voiced, thoroughly Italian though native Swiss, I salute you, little Thea Giambonini, blossoming in my memory as one of the flowers of Gandria!

MARTINSTOBEL.

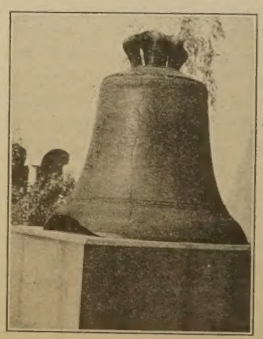
The streets of Lugano are crowded with a cosmopolitan multitude. Echoes of "The Merry Widow" are heard from the opera house, and, the croupier croaks his unvarying *"Faites vos jeux, le jeu est fait, rien ne va plus,"* in the Kursaal. Motor-cars and tramways and Paris gowns and ear-rings do all they can to spoil the glory of the lake and the mountains rising round it. But Gandria, an hour's walk away, is still Arcadian, unsophisticated, ineffably virginal. I dream of returning sometime, unhurried, serene, to sit pensive on the balcony of the *Seehof* and watch the panorama pass from dawn till dusk, at peace in the midst of beauty which my experience knows not how to parallel.

It was less than a day's journey from Lugano, by the St. Gotthard Tunnel, to the very opposite side of Switzerland, Schaffhausen, a picturesque imperial city only confederate with Switzerland for three or four centuries, and preserving a great deal of its mediæval character still. Those who visit Schaffhausen are supposed to come only for the sake of the Rhine-fall; but, to be frank, I found less to interest me there, where the Rhine drops down less than a hundred feet under Schloss Laufen, than in the carved and painted house-fronts, encrusted with ornamentation, the old fortress commanding the city, the eleventh-century minster where, though all else has been laid waste, the ancient bell is reverently preserved, with its inscription that inspired Schiller's "Song of the Bell":

"Vivos voco, mortuos plango, fulgura frango."

THE RHINE-FALL.

But I remember with most delight the long walk at sunset, along the left bank of the Rhine, with rustling beech-woods and vineyards alternating. The road ascended steadily from Laufen; and I had it quite to myself until I came upon a peasant-mother and her five children, all working in a narrow field of potatoes between the highway and the forest. They weren't like my marvellous Walcheren peasant-folk, beautiful and radiant and sunny; but they had a charm of their own, shy, serious pale faces, brightening into timid, friendly smiles when they found that the *Heerschaft* could speak their language and liked children. They were not crushed by their burthen into something like mere animalism, as the peasants in Eastern Europe so often seem to be; and we got to be good friends, little Hedwig Zik and her small brothers and sisters, before I hurried on past Flurlingen, across the Rhine to my inn. After all, *people* are better than castles or Cathedrals, or cataracts; and I never cease to wonder and praise God that, for all it's a fallen world, so much of His image shines out from the human creatures He has made.



THE SCHILLER BELL, SCHAFFHAUSEN.

PRESBYTER IGNOTUS.

SELBY ABBEY IS RESTORED

Service of Dedication and Thanksgiving is Held

PRIMATIAL CROSS GIVEN BY FORTY-FIVE THOUSAND PENNIES

Daily Eucharist Arranged at St. Mary's, Oxford

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, October 23, 1909

ON October 19, 1906, the old Benedictine abbey church of Selby, and since the dissolution the parish church of this little Yorkshire town—combining in its various parts especially fine examples of the Norman, Early English, and Decorated styles—was the scene of a disastrous fire, which left the sacred and beautiful fabric only a melancholy ruin. But Selby Abbey church was to rise again, and with more grandeur of form. The work of restoration was undertaken at once with widespread public zeal and liberality, under the inspiring leadership of the vicar of Selby (the Rev. Maurice Parkin), and the nave, which was the least damaged part of the building, was reopened on the first anniversary of the fire. And now, just three years after the fire, the restoration has been completed in respect of the choir and other parts of the church that were burned; and has also notably included the rebuilding of the mediæval tower, which fell, carrying with it the south transept, more than two hundred years ago, in the year 1690. For the restoration of the ruined transept an appeal has been put forth by the vicar and committee. The cost of the present work has been £43,000. The new reredos contains some beautifully carved panels by Herr Peter Rendl of Ober-Ammergau, who also came to England to assist in fixing them. The subjects are the Crucifixion —the figure of our Divine Saviour being three and a half feet in height—the Last Supper, Christ bearing His Cross, and Our Lord's Agony in Gethsemane. The figures of the four holy evangelists which fill the niches in the screen work on either side of the reredos are also by the same master hand.

The service of dedication and thanksgiving was held on Tuesday last, the Archbishop of York officiating.

In the course of his sermon, the Archbishop said he had had two experiences during his short time as the Northern Primate, which would live in his memory. One was his visit to the new Cathedral that is rising at Liverpool; the other was the sight of his old abbey church of Selby: the vision of a faith which had survived the past. "On such a day," said the Archbishop, "it was impossible not to think of the debt which we owed to these old houses. Could there be a better summary than to say that in them God fulfils the promise of the text? [Haggai 11, 9.] They breathe upon us, as we enter them, something of that peace of God. They are the witnesses of the spirit of beauty, of an eternal Providence, of eternal truth, of life, and of the eternal world." His Grace then proceeded to amplify these various thoughts.

After the sermon the *Te Deum* was sung before the high altar.

C. E. M. S. PRESENTATION TO ARCHBISHOP OF YORK.

The annual conference of the Church of England Men's Society was held at Nottingham on the 21st inst., with an attendance of over one thousand delegates. It was made the occasion on the preceding evening of a presentation to the Archbishop of York of a primatial cross, the gift of 45,000 members of the C. E. M. S., no member, it is stated, subscribing more than one penny. With the cross was an album containing the list of branches, 1,300 in number, which had joined in the gift, and an address. The presentation took place in the great hall of Nottingham Castle, where the delegates were received by the mayor and his lady, the Bishop of Southwell, Mr. H. Crendson (president of the Nottingham Federation), and Mr. H. M. Browne (conference secretary). Mr. Douglas Eyre (vice-chairman of the society), in making the presentation, remarked that this men's society owed much to its first chairman, the present Archbishop of York, who inspired them at the outset, and who had brought into the movement the greatest powers of organization. In the course of his response, the Archbishop said (to quote from the *Church Times*):

"The gift was singularly unique; in fact he did not suppose that ever in the history of the Church of England had a gift so unique been presented. In the first place, it was given to the Archbishop of York within the Province of Canterbury. (Laughter.) It was a symbol of office which in old times was the rallying sign of the most bitter, vindictive strife and division. There was a time when the mere presence of an Archbishop of York with his primatial cross in the province of Canterbury would have meant bloodshed. (Laughter.)

"The gift was also unique because it was entirely the gift of men. (Hear, hear!) Probably never in the history of any Archbishopric, either in England or throughout the whole of Catholic Christendom, had a primatial cross been given, not only by men, but by men of all classes and all conditions, and by men who felt it to be an honor to be allowed to contribute out of their means a penny to the cause. (Applause.) It was an inspiring thought that some 50,000 ordinary and average men had been associated in that gift. It seemed to be a symbol of a new relationship between the officers of the Church and the rank and file. (Hear, hear!) It was a sign of the way in which the old Church, with all its sacred memories, all its great traditions, was seeking to take its place frankly and simply in the midst of the modern democracy of the country. Finally his Grace thanked them for the affection the gift betokened for himself."

The primatial cross is described as a beautiful piece of work, designed in the style of the Renaissance.

"The cross itself is of four separate pieces of rock crystal, set in a silver frame, the lower portion of the staff being of aluminum for lightness. The central medallion is representative of the *Agnus Dei*, and at the four terminals of the cross are medallions of the four evangelists. Embodied in the base are the obverse and the reverse of the Society's cross. Under the pallium of York, the arms of the see of York, and the Archbishop's family arms there are four enamels of four great Englishmen especially associated with the North: Oswald, most Christian King of Northumbria, who is regarded as the patron saint of the Society; Aidan, Celtic apostle of the North, first Bishop of Lindisfarne; Paulinus, first Christian missionary from Rome to Northumbria, the first in the continuous succession of the Archbishops of York, and the Venerable Bede. Studded on the cross are eleven amethysts, the gift of the designer and maker, Mr. Bainbridge Reynolds of London."

DAILY EUCHARIST AT OXFORD UNIVERSITY CHURCH.

The *Church Times* contains a news item in its Oxford correspondence which must kindle in the hearts of many Catholics devout thankfulness and joy. It is stated that this term sees a new departure at the University church, St. Mary the Virgin's:

"A daily Eucharist has been begun during term, the celebrants being tutors from the various colleges. The service is at 8:30 A. M., and it is hoped that the attendance at it will justify its continuance, for it is to some extent a tentative effort. It certainly supplies a need which visitors to Oxford have felt, for hitherto no church in the center of the city has provided this opportunity. The service is a revival, so far as St. Mary's is concerned, for in the sixties, and during the early years of Dean Burgon's incumbency, tradition has it that a daily Eucharist was kept up at the University Church."

This would seem to be a direct answer to prayer, for I am sure many of the faithful have long been praying for a better state of things at this grand old University Church and which was so closely associated with the Catholic movement in its first stages.

RELIANCE ON SPURIOUS EVIDENCE.

The *Guardian's* special Roman Church correspondent states that the ex-Jesuit Father Bartoli, recently "excommunicated," was led to doubt the present position of the Church of Rome while defending it against an Anglican. He learned, to his surprise, that the evidence on which he relied was all untrustworthy. "Such a fact," says this Roman correspondent, "leads one to wonder why Pius X., in reforming the teaching in the seminaries, did not ordain that all arguments for the Church and the papacy culled from the Forged Decretals should be definitely expunged from the seminary *curriculum*. As things are, priests are allowed to build up their ecclesiastical edifice on these long-shown-up frauds, and later to suffer the shock to their faith and good faith of discovering that the claims put forward by the Church and the papacy are supported on spurious evidence."

PROTESTANTISM AND POLITICS.

Lieut.-Colonel Adams writes to the *Standard*, calling the attention of subscribers to the "Church Association" to the parliamentary movement known as "Protestantism before Politics." The plan adopted is to submit certain pledges to candidates for Parliament, and, according to the way these pledges are signed, the support of the association is extended or withheld. This correspondent shows that these pledges are of little value from the association's point of view. On the other hand, so far as can be seen, the socialist or agnostic who signs these pledges may receive the active support of this Protestant organization (as no questions are asked on these points). Lieutenant-Colonel Adams has unsuccessfully urged the council to support no candidate unless he declares that he holds the

cardinal doctrines of Christianity, and that he is opposed to Socialism and to Home Rule for Ireland. In these circumstances he has resigned his position as a member of the council. He fears that the so-called "Protestantism before Politics" action may actually result in the election of candidates holding socialist or other dangerous opinions, and that there are no adequate safeguards to prevent it.

Mr. George Wise, the leader of the militant Protestant movement in Liverpool, surrendered himself at Walton prison on Saturday to undergo his service of four months' imprisonment for refusing to bind himself to keep the peace for twelve months. Mr. Wise's journey to the prison was made the occasion of a huge Protestant demonstration, and in view of the recent occurrences the city authorities made elaborate preparations to avert any possibility of a recurrence of rioting. The whole of the Liverpool police force was detailed for duty, and as an extra precaution 300 foot constables and 20 mounted men were drafted into the city from Manchester.

MISCELLANEOUS ITEMS.

It is gratifying to note that *Eirene*, the official quarterly organ of the Anglican and Eastern Orthodox Churches Union, has made its appearance again. The editor apologizes for the delay in issuing this the third number on the ground of finance.

"To produce a magazine in both Greek and English costs money, and to advertise it would also cost money, and our Union has all the essentials for work—love, energy, and will—but it has not sufficient funds yet." Its circulation must be doubled and trebled before it begins to pay its way. It is announced that among the new subscribers to *Eirene* are his Beatitude the Patriarch of Jerusalem. and the Metropolitans of Ptolemais and Nazareth. The current number contains an account of the establishment of a branch of the Union in the United States, and also a contribution from the pen of the Rev. Dr. Riley, rector of Christ Church, Hudson, N. Y., and Hon. Canon of Milwaukee Cathedral, with the title of "The Call of the East to the Anglican Mind."

At his lecture yesterday afternoon at the Bechstein Hall on The Truth about Music in the United States, Mr. Hermann Klein dealt with "The decline of choral and Church music in New York," among other divisions of his subject. Choral music was on the decline, because there were no such things as competitive musical festivals. Large fees were paid for leading soloists in big churches, but Mr. Klein had found that the committees of appointment were ignorant of music, and better judges of faces and forms than of voices. The soloists, though getting in some cases as much as £1,000 a year salary, were generally called upon to sing only spurious sacred songs.

The Wantage community of St. Mary the Virgin have now become associated with the Cathedral of Lincoln, where three Sisters have taken up work in the large artisan parish of St. Swithen. The house which has been provided for their accommodation, henceforth to be known as the "Waterside Mission House," has recently been blessed by the Bishop of Lincoln. It is thought to be an interesting circumstance that members of the Wantage community should now be working at Lincoln, where their founder, Dr. Butler, exercised so much influence as Dean of the Minster.

It is understood that the intention to repeat the Church Pageant in Fulham Palace grounds next summer has been abandoned. A great Military Pageant is to be held there instead.

Father Waggett, S.S.J.E., is now settled in at St. Anselm's, the House of Study at Cambridge, and has been joined by three other residents. J. G. HALL.

THERE ARE those within the Church who maintain that religion is merely or largely to be found in the personal relation of the soul to its Maker, and which needs no intervention of priest or sacrament, which resents all rites and ceremonies except the simplest possible, as tending to obscure the spiritual aspect of religion, and to make it formal and mechanical. There are those, on the other hand, who maintain that there is also another and essential side of truth, which demands a dependence upon God in His personal intervention through sacraments and covenanted ordinances, which makes much of the common life and worship of the Church, as well as of the private piety and prayer of the Churchman. There is no reason why there should be divisions and bitterness in these matters, and, thank God, the Prayer Book supplies a common meeting ground and bond of union, where these differences are gradually being obliterated, and a better feeling of trust and confidence established in the face of a common foe.—CANON NEWBOLT, in the (London) *Church Times*.

JUNIOR CLERGY CONFER IN NEW YORK

Addresses Made Before the Junior Clergy Missionary Association

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, November 9, 1909

INTERESTING and inspiring addresses were delivered by Bishop Brooke of Oklahoma and the Rev. H. L. Burleson at the annual meeting of the Junior Clergy Missionary Association held in the chapel of the Incarnation on the 2nd instant. Bishop Greer cordially greeted the Association. Informal addresses were delivered by Dr. Grosvenor of the Church of the Incarnation, Dr. Manning of Trinity Church, and Mr. John W. Wood.

The following officers were elected for the ensuing year: President, Rev. De Witt L. Pelton, Ph.D., rector of St. James' Church, Fordham; Vice-President, Rev. John Campbell, Ph.D., rector of the Church of the Mediator, Kingsbridge; Secretary, Rev. Frank R. Jones of the City Mission Staff; Treasurer, Rev. Milo H. Gates, vicar of the Intercession Chapel.

The meeting was one of the most enthusiastic and largely attended ever held by the J. C. M. A. For the information of those who might otherwise be uninformed, it may be stated that all clergy of the diocese twenty years or under in holy orders are eligible to membership and invited to be present at the monthly meetings.

SUNDAY SCHOOL FEDERATION.

The Sunday School Federation held its annual meeting at the diocesan house on October 15th, the chairman of the executive committee, the Rev. Carlton P. Mills of Massachusetts, presiding in the absence of the president and the vice-presidents. Representatives were present from eight dioceses. The Rev. W. W. Smith, M.D., and the Rev. C. P. Mills were appointed as representatives of the Federation on the committee of Arrangements for the Sunday School Convention at Cincinnati in 1910, during the sessions of the General Convention. The treasurer was authorized to secure the sum of $600 for that convention. Officers were, for the most part, reëlected.

ASKS FOR A MILLION DOLLARS FOR AN EMMANUEL COLLEGE.

The Rev. Dr. Elwood Worcester of Emmanuel Church, Boston, spoke at St. Mark's Church last Sunday evening. Among other things he recounted the success of his recent presentation of Emmanuel Movement principles given in San Francisco. Steps were taken in that city to establish the healing mission on a permanent basis.

Dr. Worcester said that an Emmanuel college, national in its scope and central in its location, was greatly needed. In such an institution, medical, theological, and sociological students might study and confer. He thought one million dollars would be needed for the entire establishment, but a start could be made on a much smaller endowment. Partial subscriptions have been made. A periodical in the interests of the Emmanuel Movement is soon to be published in Chicago.

IN THE ARCHDEACONRY OF RICHMOND.

The twenty-fifth anniversary of the rectorship of the Rev. Canon Harrower was appropriately observed during the last week in October by the parishioners of the Church of the Ascension, West New Brighton, S. I. On Sunday morning there was an early celebration of the Holy Communion, and at 9:30 a Church school rally service conducted by the rector. Matins and a special sermon by the Rev. Dr. Edward L. Stoddard, *rector emeritus* of St. John's Church, Jersey City, followed at 11. The Ven. Charles S. Burch, D.D., Archdeacon of Richmond, preached after Evensong. A parish reception was tendered to Canon Harrower in the parish house on Monday evening; it was largely attended by local clergy and the people of the neighborhood. An attractive programme of music, with addresses of congratulation and appreciation, was much enjoyed.

St. Luke's parish, Rossville, S. I. (the Rev. Dr. Charles J. Adams, rector), formally opened a new parish house on Wednesday evening, October 20th, on which occasion Archdeacon Burch and the rector made addresses. The new building is commodious and well arranged. It will prove a valuable adjunct to the parish equipment for doing the Church's work in Rossville.

(*Continued on page* 46.)

MANY HAPPENINGS IN CHICAGO

Woman's Auxiliary Keeps its Twenty-fifth Anniversary

CHOIR FESTIVAL HELD AT LA GRANGE

The Living Church News Bureau
Chicago, November 9, 1909

THE twenty-fifth anniversary of the Chicago Diocesan Branch of the Woman's Auxiliary was celebrated on Friday, November 5th, at St. James' Church, with Mrs. Frederick Greeley, the president, in the chair. The Rev. Dr. Stone, the rector, read the opening service, and gave the address of welcome. The roll was called, showing an attendance of 412 delegates from 55 parishes. With 14 visitors the total attendance amounted to 426.

In his address of welcome Dr. Stone spoke of the vital need of missionary spirit, if the Church was to be a vital force in the world, saying that he was glad that the first note of the celebration of the seventy-fifth anniversary of the founding of St. James' should be this missionary note.

After the singing of a hymn Mrs. Greeley said a few words, leading the thoughts of those present back to the first year of the Auxiliary, when the Chicago branch was organized twenty-five years ago at Grace Church. She spoke of the deep affection which the Auxiliary had for those devoted founders: Mrs. Vibbert, of sainted memory, leading the first meeting in her own home; Mrs. Locke, the faithful wife of the beloved Dr. Locke; Mrs. Raymond, always a power for good at Trinity Church; Miss Mary Drummond; Miss Alice Stahl, and Mrs. D. S. Phillips of Kankakee. Mrs. Greeley finished with the statement, "While it is good for us to look back, it is better for us to look forward." She then asked Bishop Anderson to speak on the present and future work of the Auxiliary.

Bishop Anderson's words were full of cheer as he told of the steady and almost uninterrupted progress of the Auxiliary for the past twenty-five years. He spoke of the new plans for the coming year, of the help that the visiting committee would be, of the educational, religious, and sociological plans of the Auxiliary, every plan being filled with the pure missionary spirit; of the help to be given to the Sisters of St. Mary, the Deaconesses in the city mission work, to Providence Kindergarten, and to the new Providence Day Nursery, as well as to the other objects designated by the Board of Missions.

Dr. Stone then introduced the Rev. W. H. Vibbert, D.D., of New York City, former rector of St. James', as the speaker of the afternoon. Dr. Vibbert gave a powerful address, speaking of what had grown from the first small meetings, now a quarter of a century in the past, and of what might be done now, with the vastly increased strength and power of the organization. Dr. Vibbert spoke of the great encouragement in finding that everywhere men and women were becoming more and more interested in the subject of missions, even the newspapers now recognizing the fact, one paper speaking of the missionary movement as "the biggest American enterprise."

Dr. Vibbert was followed by Miss Mary Drummond, who told of the help that Dr. Vibbert had been to the Auxiliary during its first years, and asked that the thank-offering which would be collected, should be given as a memorial to Mrs. Vibbert, the first president of the Chicago Branch. The motion was made and carried that this be done. It amounted to over $800 and is expected to reach $1,000. It will be devoted to the general fund of the Board of Missions and the Providence Kindergarten and Day Nursery. Bishop Anderson closed the meeting with the benediction. A general reception followed in the parish house, tea being served.

CHOIR FESTIVAL AT LA GRANGE.

In former years a source of great inspiration to the choirs of the city, to elevate the already high standard of Church music in Chicago, was the Diocesan Choir Association. For years it has been out of existence, but the memory of it is very dear to the old choristers of Chicago. To meet in a measure the loss which resulted in the discontinuance of the association, various festival services have been held on different sides of the city by the combined choirs of adjoining parishes. The third festival service of the West Suburban vested choirs was held in Emmanuel Church, La Grange (the Rev. T. B. Foster rector), on the evening of All Saints' Day. Six choirs participated—St. Paul's, Riverside; Emmanuel, La Grange; the Holy Communion, Maywood; Grace, Hinsdale; Grace, Oak Park; Grace auxiliary choir, Oak Park.

In spite of inclement weather the church was comfortably filled. The service—choral evensong with two familiar anthems—was rendered most beautifully. The work of the choirs was excellent and much better than in any previous festival, owing in part to faithful rehearsing by the choirmasters, in part to the wisdom shown in selecting suitable music, and in great measure to the skill of the organist Dr. Ellis E. Chase. The Rev. E. V. Shayler, of Grace Church, Oak Park, was the precentor; the lessons were read by the Rev. E. C. Gear, and the Rev. R. O. Cooper; and the concluding prayers and the blessing were intoned by the Rev. Theodore B. Foster, the rector of the parish. A strong and eminently practical sermon on the lessons of the All Saints' festival was preached by the Rev. E. H. Merriman of Grace Church, Hinsdale, his text being a literal reading of the familiar verse in the *Te Deum*, "The noble army of martyrs praise Thee." It is expected that the next festival of the choirs will be held in Grace Church, Oak Park, on the evening of Ascension Day.

ANNUAL MEETING OF DAUGHTERS OF THE KING.

The Local Assembly of the Daughters of the King held its annual meeting at St. Bartholomew's Church (the Rev. W. S. Trowbridge, rector) on Saturday, October 30th, with a celebration of the Holy Communion at 11 o'clock, the rector of the parish being the celebrant. The Rt. Rev. Dr. Webb, Bishop of Milwaukee, preached a powerful sermon, full of definite, practical suggestions, on the subject, "Importance of the Blessed Sacrament in the Spiritual Life." After luncheon Mrs. Romanes of London, spoke on "The Church and the Sacramental System." Chapter reports were followed by a general discussion of the subject, "Our Weaknesses and Our Strength," effectively conducted by the rector of Christ Church, the Rev. C. H. Young closing the session.

The following officers were elected: President, Mrs. G. C. Burton of St. Bartholomew's; Vice-President, Mrs. W. H. A. Davidson of St. Simon's; Secretary, Miss Ethelyn Ballard of Christ Church; Treasurer, Mrs. A. E. Goodridge of St. John's, Irving Park.

ARMENIAN SERVICES AT THE CATHEDRAL.

A most interesting series of services was held in the Cathedral on the eve of the feast of All Saints by the Rev. B. Kaftanian of West Hoboken, who is in charge of all the congregations of the Armenian-Gregorian Church in the United States and Canada. A congregation of over 350 Armenians, of which about 300 were men, was present from one until nearly five o'clock in the afternoon. This was the first service held in Chicago for nearly three years. The Cathedral was used by the courtesy of the Bishop of Chicago at that time as well as on this occasion. Plans are now under way for the organization of a permanent congregation in Chicago. It is arranged that one priest shall hold services once in five or six weeks in the following cities, congregations being in the process of formation by the Rev. B. Kaftanian: Kenosha, Racine, West Pullman, Waukegan, Granite City and Chicago. We are informed that there are about one hundred congregations scattered over the United States and Canada at the present. This branch of the Catholic Church has three million souls in Russia, one million in Turkey and Asia Minor, and two hundred thousand in Prussia, and in all these countries there are less than fifty thousand Protestants. The number of Armenian-Gregorian Catholics in Chicago is uncertain, as there has been no opportunity to make a census, but it is thought that the new canvass of the city will show several thousand residing here. The chairman of the Board of Directors of the Chicago congregation is Professor H. Shekerjian.

The services on Sunday began with a preparation service of about one half hour, being chanted by the priest and a men's choir of about ten. This was followed by the baptism, by immersion, of twelve infants, which was held in the choir of the church. After the immersion, the children were anointed with holy oil upon the forehead, eyes, nose, mouth, ears, breast, soles of the feet, and palms of the hands. The Mass was then intoned. No one received except the priest and the infants, the latter being communicated with the consecrated species of wine from a small spoon, following the custom of the Eastern Church. In the absence of a resident priest the Cathedral clergy have been administering the sacraments of marriage and baptism to the communicants of the Armenian-Gregorian Church, the Cathedral record showing several entries nearly every month. Before the next service the congregation hopes to have a place of worship for its own use.

PROGRESS OF THE CHURCH CLUB.

The Church Club of Chicago held its annual meeting at the Church Club rooms on Thursday evening. There is now a membership of 272. During the past year the club has maintained the club rooms in the Masonic Temple, managed the noon-day Lenten services at the Chicago Opera House, making them the largest attended of any year, besides carrying on various other good works. The present officers were reëlected. It was voted to reduce the dues of the Club from $10 to $5 and to increase the Board of Directors from nineteen to twenty-five. Another meeting is to be held shortly to ratify this action. A campaign is to be waged to bring the total membership of the Club to at least 500 men. The address of the evening was given by Bishop Anderson, who outlined the scope of the Club's possibilities as a large factor in the Church's life and activities in the diocese.

ST. JAMES' DIAMOND JUBILEE BEGINS.

St. James' Church began the celebration of its seventy-fifth anniversary last Sunday, when both Dr. Stone, the rector, and Bishop Anderson made appeals for large additions to the endowment of the parish. The celebration will be continued through the week and the report is therefore deferred until next week's issue.

ELABORATE "HOLIDAY SHOPS" FOR BENEFIT OF ST. MARY'S HOME.

The "Holiday Shops" to be given in the ball-room of the new La Salle Hotel, November 23rd and 24th, for the benefit of St. Mary's Home for Children, is to be one of the largest charitable affairs that

has ever been undertaken in the city of Chicago. Over seven hundred women from fifty parishes in the diocese are working enthusiastically to make it the greatest possible success. Mrs. Royal C. Vilas, of 2430 Lake View Ave., is the general chairman, assisted by four vice chairmen: Mrs. F. Willis Rice, Mrs. William Ogden Green, Mrs. Clinton Locke, and Mrs. Jonas Hutchinson, with an executive board of twenty women.

Among the twenty-five "shops," the Cathedral and the Church of the Epiphany will have a utility and apron shop with nine other parishes assisting. From the north side, Evanston will have four shops, for which they have been working most generously, presided over by Evanston women. A beautiful pergola will be erected to hang baskets from every country in the world. A wonderful doll table will delight the eyes of the little ones, with dainty furniture and everything a doll can use. At St. Luke's table (Evanston), will be found aprons of every description imaginable.

La Grange, with four or five other near suburban parishes, will have the "Delicatessen Shop," where will be found jellies, preserves, cakes, and good things for Thanksgiving dinners. Highland Park heads the North Shore combination. Beautiful fancy work will be displayed by both Grace and Trinity parishes. A most attractive Shop for Babies is under the auspices of St. Paul's, Kenwood. The Church of the Redeemer will have the cushions. To the delight of the children, "The Old Woman in the Shoe" will be there, presided over by St. Bartholomew's, Englewood, and Trinity Church, Aurora, with eleven South and West Suburban parishes to assist them. St. James' beautiful Christmas tree will also delight the children, while the attractive flower, candy, and beautiful Silver Shops will all have their places.

Last, but far from least, will be found a Dutch Garden, with beds of beautiful tulips in full bloom, and beneath them, hidden under the sand, will be surprise packages for the children. Mrs. John D. C. Towne is chairman, assisted by Mrs. Frederick D. Ansley and about forty other Kemper Hall graduates. In this beautiful garden one may sit down and enjoy a cup of Dutch cocoa, coffee, little Dutch cakes, rolls, sandwiches, etc.

It is hoped that the Church people of the diocese will visit the shops and give it their largest financial support. Thousands of dollars are being expended to prepare for the event, and certainly every one who knows of this great Church charity will want to do his share to see that the returns are commensurate with the large investment of money, to say nothing of the stupendous outlay of time and energy on the part of quite one thousand devoted women.

EXCELLENT ADVANCE AT LAKE FOREST.

The Rev. A. B. Richards, rector of the Church of the Holy Spirit, Lake Forest, completed his fifth year on Sunday, November 7th. During that period the communicant list has been increased by 70 and the membership by 132. The Sunday school has grown from 53 to 85. The financial advance has also been very encouraging. A new two-manual organ and many lesser gifts have been donated; the mortgage of $6,000 on the church has been lifted and the Church building consecrated. A lot has been purchased and a rectory built at a total cost of $13,000. Other improvements made on the property have brought the total increase in valuation of the parish property close to $25,000. The most remarkable increases have been in foreign, domestic, and diocesan missions. Gifts to diocesan purposes outside the parish have increased from $10 to over $1,200 per year, totaling, for the five years, the splendid sum of $6,500. Gifts to work of the general Church outside the diocese have increased from $82 to $500 per year and a total for the five years of over $1,200. The total for all purposes has been $5,500.

NOTES.

A Branch of the Junior Auxiliary was formed on Thursday, October 28th, at Emmanuel Church, Rockford (Rev. N. B. Clinch, rector). Mrs. Fred O. Grannis of Wheaton, the Diocesan President, made the address. Some forty members have been received into the organization, and under the enthusiastic leadership of Mrs. Carter H. Page it bids fair to be very successful.

Bishop Anderson has appointed St. Andrew's day for the institution of the Rev. William B. Stoskopf as rector of the Church of the Ascension. Morning Prayer will be said at 9:30, followed by the service of Institution. Solemn High Mass will then be sung, the new rector being the celebrant, assisted by the former rector, the Rev. E. A. Larrabee, D.D., Dean of Nashotah House, as deacon, and by the Rev. J. E. Craig, as sub-deacon. The Bishop will be the preacher and many of the clergy of the diocese will attend. A reception to the new rector will be given in the parish house by the wardens and vestry on the evening of the day of institution at 8:00 o'clock.

The Rev. Francis J. Hall, D.D., professor of Theology of the Western Theological Seminary, has been invited by the Oxford University Press to be one of a committee to prepare a tercentenary edition of the Oxford Bible. It is not to be a new version but the authorized version with a revision of the old text with reference to archaisms and palpable mistranslations.

The Bishop's three examining chaplains, the Rev. Dr. Wolcott of Highland Park, the Rev. C. H. Young of Chicago, and the Rev. T. B. Foster of La Grange, have appointed December 7th as the day for the examinations of candidates for holy orders, and December 14th for the examinations of those to be ordained to the priesthood.

On October 29th Waterman Hall entered upon the twenty-second year of academic life. On October 29, 1888, the trustees met and organized the institution and elected the Rev. B. F. Fleetwood, D.D., then rector of St. Mark's Church, Chicago, as rector of the new school. During all these years past the school has remained under the same progressive and excellent management, constantly growing in attendance and equipment until to-day it is the largest in its history. Over 800 pupils have been under its care in the past twenty-one years. It is now crowded to the limit of its capacity. The hope is that in the near future some way may be provided to care for the increasing number of applicants that now are turned away for lack of accommodation.

The Rev. George J. Zinn has resigned St. Ann's, Morrison, and will take temporary work at the Cathedral. The Rev. Edwin Weary of Sterling will have charge of St. Ann's. The Rev. Canon Moore, formerly at the Cathedral, has been given charge of St. Mark's Church, Geneva. He will also have charge of Calvary Church, Batavia, assisted by one of the students at the seminary. The Rev. Wm. J. W. Bedford-Jones of Petoskey, Mich., has been called to the Church of the Redeemer, Elgin. The Rev. J. E. Craig, for many years curate at the Church of the Ascension, has resigned and will take up work elsewhere at Advent.

With characteristic zeal St. Paul's Church, Kenwood, through its rector, the Rev. Dr. Page, has offered to furnish the music on the fourth Sunday of each month for the congregation of 1,000 men at the Bridewell. Notwithstanding that the parish is twelve miles from the institution, the entire vested choir of men and boys will be taken in automobiles to and from the service, made possible by those generous members of the congregation who own motor cars. It promises to be a most attractive feature of the City Mission work in this institution, where services are held regularly by the Cathedral and City Mission staff twice on Sunday for the 2,100 men there and every Sunday afternoon for the 200 women. It is the largest congregation of men who are under surveillance in the country, and offers many opportunities for the Church to help these unfortunates while there and to secure a new start in life after their departure from the institution. RENMUS.

JUNIOR CLERGY CONFER IN NEW YORK.

(*Continued from page* 44.)

CHURCH LEAGUE OF THE BAPTIZED.

The annual central corporate communion of the Church League of the Baptized was celebrated in Christ Church, Broadway and Seventy-first Street, last Sunday. Bishop Darlington of Harrisburg preached in the morning, and the Rev. Dr. Wilkins made an address at the night service. The aims and the successes of this society—which is a woman's organization in aid of securing pensions for the clergy through the proposed $5,000,000 General Pension Fund—were eloquently presented by the speakers.

TO BUILD MORTUARY CHAPEL.

St. Bartholomew's Church will have a mortuary chapel, following the lead of the Church of the Transfiguration, St. Mary the Virgin, Grace Church, and some other houses of worship in the center of town. This will be in the rear of the new parish house adjoining the church, which was formerly the rectory.

It extends from the basement to the top of the building, and will be for the reception of bodies especially of persons who die in hotels or flats. The parish house will be dedicated about Christmas time.

NOTES.

In Trinity Church the season of Advent will be marked, as last year, by noon-time services and special services every workday except Saturdays. The list of preachers will be completed in a few days and will appear in these columns. The Rev. Dr. Manning is greatly interested in perfecting arrangements for these Advent services, as they were so well attended a year ago.

A bronze memorial tablet was unveiled at St. Ann's Church, West 148th Street, on Sunday, November 7th, in honor of the late Rev. Dr. Gallaudet, founder of the church. The gift was made by deaf-mutes and their friends. The Rev. Dr. John Chamberlain, vicar of the church, interpreted the service.

GOD IS THE Leader of His people, and He guides them, guards them and gives them protection, says the *Christian Observer*. But this fact is not intended to exempt them from the duty of initiative. St. Paul did not wait for exceptional, miraculous indications of his duty. He did the duty demanded by the moment, he held fast to the great purpose of his life, knowing that God would divert or arrest him, should he start astray. The normal course of the Christian life is to go on in the discharge of evident duties, trusting our divine Guide to make plain the way if in aught we err. This is the best exercise, and the surest evidence, of faith.

IT IS FAR easier to be critical than to bear criticism calmly. Many a foolish person has thought to show off his own fine powers of discrimination by fault-finding, but faults are on the surface and are easy to find. It takes a finer discrimination to pick out the merits.—*Selected.*

THE UPSALA CONFERENCE AND AFTER.

By the Rt. Rev. G. Mott Williams, D.D.,
Bishop of Marquette.

THE second Sunday of the stay of the Lambeth Commission in Sweden was signalized by a sermon in the English chapel at Stockholm by the Bishop of Salisbury, which struck me, in the chancel, as the best thing that could possibly have been said under the circumstances. The other members of the commission had departed, but he had remained to study various phases of religious life in Sweden, notably the separatist and evangelistic movements. Unfortunately his sermon was not reported, but it was heard by important people and will be remembered. It chiefly dealt with Confirmation. The Bishop remained in Sweden several days after this and made many important acquaintances, and secured much valuable information for the commission.

On Tuesday evening a delightful steamer acquaintance, Col. Vogel, gave me a dinner at which, with prominent military and government officials, I met the Bishop of Westeras, Dr. Löfgren. Bishop Löfgren is a new sort of Swedish Bishop, the busy and successful parish priest. They have been used to go to the university for such appointments. I am sure Bishop Löfgren has justified his appointment. He has been a sort of soul to the movement toward establishing a diaconate. I spent Thursday as his guest at Saltsjöbaden, and the following Monday went out with him and a charming layman, Mr. Nyström, to the Deacons' Institution. The deacons are ordained but *not* to preach. They are ordained after special preparation to *serve*. At the institution they have houses for epileptics and inebriates, and the idea is growing into national favor. The deacons are called "Brother" so and so, and wear a uniform something like, only quieter than, that of the Salvation Army, with a cross on the left breast. I brought away a good deal of their literature, which will keep until later.

I took one day to go to Strengnäs, about sixty miles west on Lake Malaren. Strengnäs is where Olaus Petri began to preach the Reformation, and where Gustavus Vasa was elected king. The oldest civilization in Sweden centered around Malaren, and a more beautiful region cannot be imagined. The Cathedral, from the twelfth century, Romanesque, with a simple grandeur, is now undergoing restoration. It is very large, and seems especially so as Strengnäs is a town of only 2,600 people. The Bishop is Dr. Ullman, a great authority on liturgics. He had sent a loving message to the conference and received me with most delightful cordiality. He reads English but does not speak it, so we conversed in German and Swedish. I had lunch with him, and felt that I had gained a valued friend. Afterward I called on the Dean, Norberg, who was very polite and serviceable, but was not as thoroughly informed about our subjects as the Bishop is.

I afterward met two other Bishops, Dr. Lindström of Wexiö, and Dr. Danell of Skara, but only for a few minutes. But I heard Dr. Danell preach at the opening of the tenth annual Prestmöte in the Jacobs Church on the day I left. It was a very noble sermon, a call to the Church to do God's work as she had never done it before. Our margins give the meaning of Israel, the name Jacob received after his wrestling at Peniel, as "a Prince of God." The Swedish version gives it *"en Guds Kämpe,"* "a champion for God," and this was the key thought. It was a call to active service. I had only a few words with him afterward. I had to prepare for my departure.

That opening service was the grandest I attended in Sweden. The congregation was largely composed of clergymen or people highly interested in the prestmöte. The officiating clergy, besides the preacher, were two very celebrated "liturgists," as they call them, who sang the service nobly. The hymns were all familiar. There for the first time in Sweden I heard people *join* in the recital of the creed and the Lord's Prayer. The young clergy who have visited England are taking this up. The climax of this great service was when the priest turned to the people after the last prayer and sang *Tackom och lofvom Herren,* and they sang with the splendid choir, all rising like a wave as they began, *Herren vare tackad och lofvad;* "Hallelujah, Hallelujah, Amen." The music, when given with volume, is magnificent.

The Jacobs church has good outlines, but is brown stucco, and I never expected anything like the interior. It is rich, warm, and noble. I liked it immensely.

Among the most interesting acquaintances I made was *Regimentspastor* E. Schröderheim, who was in England during the Lambeth Conference summer, and has written a wonderful report on his visit. I met at his house Dr. Carlson, Comminister at Oscars Kyrka, the Rev. Mr. Lundström, brother of the new dean at Upsala, who have also been in England, and one other very delightful clergyman whose name I have lost for the time, but with whom, on account of a monthly publication he let me see, I must certainly seek closer acquaintance. All spoke perfect English. Chaplain Schröderheim has a wonderful personality. He is bent on restoring frequent Communions. I hope to number him among my permanent correspondents. It would not take many such men as I met at his house to effect a great spiritual revival that would live and grow.

On my last Sunday I had what I regarded as an extraordinary privilege. The Bishop of London had been appointed on our commission, but could not attend. The Swedish chaplaincies are, of course, under his charge, as Bishop of "all out-doors." He asked the Bishop of Winchester to take any confirmations that might be necessary, and he had done so at Gothenburg. But the chaplain at Stockholm pleaded for as much time as possible before the confirmation, and as I remained after all the others, the Bishop of Winchester asked me to take it. The Sunday, October 3d, was the annual harvest festival in the little Church of St. Peter and St. Sigfrid, and there was a fine congregation. I preached on the Spiritual Harvest and we had a splendid offering for world-wide missions as carried on by the Colonial and Continental Church Society. Then at six in the evening we had a choral evensong and the confirmation of five candidates. I gave two addresses on the responsibilities and blessings of the rite, important because many members of the Swedish Church were present, and their customs are, we believe, not fully so scriptural as ours; though there is a constant and growing

ANGLICAN AND SWEDISH BISHOPS AT THE UPSALA CONFERENCE.

[The photograph is taken in front of the Chapter House of the Cathedral. In the front row beginning from your right as you look at the picture, is the Bishop of Salisbury, Dr. John Wordsworth; next to him, Archbishop Eckman; next to him the Bishop of Winchester, Dr. Herbert Ryle. The beautiful Longfellow-like face looking over Dr. Ryle's shoulder is Dr. Rudin, the most famous preacher, and revered character in the Swedish Church. The Bishop of Marquette completes the row. Bishop Tottie of Kalmar stands bareheaded just behind and between Bishop Wordsworth and the Archbishop, and directly in line over his head come Dr. Mason, Professor Martin, and Professor Kolmodin. Just behind the Archbishop, and wearing a hat, is Domprost (Dean) Lundström, behind him Professor Stave, and half hidden by Professor Stave is the genius of the conference, Professor Söderblom. Behind Bishop Ryle stands the former Dean, Dr. Berggren, and the two behind wearing hats are Professor Quensel and Canon Bernard. The young face in the last row behind Dr. Quensel is that of Professor Billing, son of the Bishop of Lund.]

tendency toward restoration of all that they have for a time laid aside.

The wardens have given me a beautiful example of good manners, for here on my desk, as I return, is a charmingly expressed letter of thankful acknowledgment and pious good will from them, for my visit and help. And this helps to fulfil my joy.

There was one last privilege. Leaving Stockholm on Tuesday night I was in Christiania, Norway, on Wednesday morning at 9:30. After breakfast at the Grand Hotèl, I decided to call on the American minister. (I must not omit to say that Col. Graves at Stockholm, our minister there, was, happily, well enough to see me before I left, and I was completely charmed with him, and proud, because he is a Lake Superior man.) The minister at Christiania is Mr. Peirce, formerly our secretary at St. Petersburg, and son of the celebrated Harvard professor of mathematics, and he received me like a long lost brother. No one could possibly have been more cordial, helpful, or delightful. He would not let me leave without lunch, and arranged to have me again next day to meet the rector of the University and the British chaplain. But more than that, he arranged an interview with the King and Queen at their villa at Bygdo, about three miles out of town. The interview was entirely informal, I being received with Mr. Peirce alone, and the conversation was about the Church, Reunion, and the King's strong objection to the attacks of rationalism.

I felt that the only reason our commission had nothing before it from Norway, as well as from Denmark and Sweden, was because Norway has no Primate. I have since read Bishop Bangs' history of the Norwegian Church. The author must be a holy man of widest sympathies. It is a great regret to me that illness in his family prevented me from meeting him.

As I sit writing these closing words—not that other words are not to follow on details of doctrine and history—I am almost overcome to think how every door has opened when the word has been "peace." These doors stand open still. And there is a weaving going on with cords of love, across the wide and the narrow seas. America is a very potent word in Scandinavia. I have made everywhere clear that I was not only a member of the English Commission, but the ambassador of a Free Church, in the land where all questions are asked, and where all answers may come to us free of the complications that state alliances of one kind or another may cause. I have no reason to complain of any lack of sympathetic hearing. I have found that much information needs to be given, and given again and again, often of the simplest kind, but they are glad to get it. It has been always, "Come again!" And so, I think, no matter how wise or unwise men may have deemed us, we may hopefully fall back on our *Veni Creator* and say:

"Of strife and of dissension,
Dissolve, O Lord, the bands;
And knit the knots of peace and love,
Throughout all Christian lands."

BE NOT AFRAID, ONLY BELIEVE.

By Marie J. Bois.

TENDER words of comfort spoken to a sorrowing father! Who shall tell what message of peace, of trust, and of love they have brought to a countless host of timid, fearful souls! "Fear not," "Be not afraid." Again and again come the reassuring words when a heavenly visitant is sent to the sons of men. And yet, poor, weak creatures that we are, we are afraid; we fear!

There come times in our life when, facing the unknown, we dread to go forward. Looking around, we see others apparently perfectly happy in the sweet tranquillity of their home. In the midst of their loved ones they seem secure against adversity, and the poor lonely traveller, hurrying in the darkness of the unknown road, sighs a deep sigh of intense longing, and passes on.

Some, as it seems, have been called to a special path of loneliness. What then? Are they to stop in despair and weep in the bitterness of their soul? God forbid! Let them indeed stay awhile by the weary road, and enter the sanctuary which every Christian has in the innermost recess of his heart, that holy place to which He deigns to come in His holy Sacrament. And there, in communion divine, in the peace which follows the struggle, and the surrender of the will to God's will, the tender whisper will be heard, "Be not afraid, only believe!"

ANNIVERSARIES AND DIOCESAN COUNCIL OF MICHIGAN CITY.

THE annual Council of the diocese of Michigan City has just closed after a most important and interesting session. It is the tenth anniversary of the organization of the diocese, and its council has been held at Howe School in conjunction with the twenty-fifth anniversary of the founding of this institution. The combined exercises have covered three days.

On Tuesday, November 2d, St. James' chapel, originally built through the bequest of Mr. James B. Howe, and three times enlarged to provide for the increase of the school, was consecrated under most favorable circumstances. The Bishop of the diocese was the consecrator and celebrant. The preacher was the Bishop of Southern Ohio. The Celebration was full choral with choir supported by orchestra. A large number of deputies to the Council and the Woman's Auxiliary were interested members of the congregation.

At 2 o'clock the usual Founders' Day exercises were held in Blake Hall. The address of the day was by the Bishop of Western Michigan, the address in behalf of the alumni by Mr. Berthold Nussbaum, '04, and that in behalf of the students by Mr. Harold Bagley Carpenter, '10. The singing of the school songs by the undergraduates was most spirited. At the close of these exercises the new academic building was blessed by the Bishop of the diocese, and the memorial tablet blessed by the Bishop of Western Michigan. The address in connection with the benediction of this new academic building was by Bishop White and contained a loving tribute to the services of the Rev. Dr. McKenzie, the present rector of the school. A most interesting missionary programme by the boys of the Lower School followed, and the day closed with a reception at the rectory tendered to the visiting Bishops.

THE WOMAN'S AUXILIARY.

Wednesday was devoted to the work of the Woman's Auxiliary with celebration of the Holy Communion at 7 A. M., the Bishop of the diocese being celebrant. At 9 o'clock Bishop White delivered his annual address to the Auxiliary and appointed as officers for the following year:

Mrs. George P. Torrence, President; Mrs. J. M. Latta, Vice-President; Mrs. Irving Todd, Recording Secretary; Mrs. F. J. Bodefelt, Corresponding Secretary; Mrs. Albert J. Cook, Treasurer; Mrs. John Hazen White, Secretary and Treasurer of the United Offering; Miss Clara Edgerton, Secretary of the Junior Auxiliary.

This annual meeting of the Auxiliary was the largest ever held in the diocese, with admirable spirit evinced throughout its sessions. Various papers and addresses of great interest were delivered, including one by Dr. Meyers of the China Mission. The women addressed themselves most earnestly to the work of the coming year. The annual missionary service was held in St. James' chapel, the preacher being the Bishop of Chicago.

SESSIONS OF THE COUNCIL.

The Council of the diocese convened on Thursday with a celebration of the Holy Communion at 7 A. M., the Bishop being celebrant. At 9 A. M. the organization of the Council was effected by the election of the Rev. John Addams Linn as Secretary, after which the Bishop delivered his annual address, interesting because it reviewed the work of the first decade in our diocesan history and recorded the completion of the endowment of the episcopate, which provides an adequate though modest maintenance for the Bishop for all future time. The work of the Council was largely routine in receiving the reports of officers and committees for the year, in the election of those who are to represent the diocese at the General Convention and on the respective committees for the coming year, and in acting upon the amendments sent down from the General Convention, and to be submitted at the coming General Convention for ratification. Taken all together this annual meeting was marked by distinct enthusiasm and good spirit, and happily ushers in the second decade of diocesan life.

THE ELECTIONS.

The elections resulted as follows:

Treasurer, Mr. M. C. Dow; Treasurer of the Mission Fund, Mr. Homer E. Johnson; Standing Committee, Rev. J. H. McKenzie, Rev. E. W. Averill, Rev. C. A. Smith, Rev. C. S. Champlin, Rev. L. T. Scofield; Missionary Committee, Clerical, Rev. W. S. Howard, Rev. E. L. Roland, Rev. C. A. Smith, Rev. C. S. Champlin; Lay, Mr. M. C. Dow, Mr. J. A. Seabold, Mr. E. D. Gaston, Mr. W. B. Conkey; Deputies to the General Convention, Clerical, Rev. J. H. McKenzie, Rev. E. W. Averill, Rev. E. L. Roland, Rev. H. R. Neely; Lay, Mr. E. D. Gaston, Mr. J. A. Seybold, Mr. Gordon Latta, Mr. John T. Earl; Supplemental Deputies, Clerical, Rev. L. T. Scofield, Rev. A. C. Stengel, Rev. F. E. Aitkins, Rev. C. S. Champlin; Lay, Mr. M. C. Dow, Mr. C. A. Sidway, Mr. Archie Campbell, Mr. C. E. Graves.

The Rev. Dr. Hopkins, Department secretary, was present at the Council and was given the floor for a half hour address on the missionary work of the coming year.

THE MESSAGE OF DR. HUNTINGTON'S LIFE TO THE CHURCH.

EXTRACTS FROM A MEMORIAL SERMON PREACHED IN THE CHURCH OF THE EPIPHANY, WASHINGTON, OCT. 17, 1909.

By the Rev. R. H. McKim, D.D.

FROM the text Heb. 11: 4, "By it he, being dead, yet speaketh," Dr. McKim said: The inspired writer here cites Abel, the protomartyr, as an example of faith, in his act of sacrifice, which cost him his life; and he adds, "*By it*"—by his faith, by his sacrifice which was the expression of his faith, "he being dead, *yet speaketh.*" My brethren, we have in Dr. William R. Huntington a similar example of faith, so that of him too it may be said, "By it"—by his faith, by his life, which was the sacrificial expression of his faith, "he *being dead, yet speaketh.*"

In the death of this eminent man, one of the brightest stars in the firmament of American Christianity has set, or rather, has passed from our mortal view to shine in increasing brilliancy in another sphere. For a half century past he has been a light and an inspiration, not only to the great Church of which he was so distinguished an ornament, but to the whole of our American Christendom. As a Churchman of most distinguished ability, as an original thinker, as a brilliant debater, as a lucid and suggestive writer, as a striking and forceful preacher, as a leader in some of the most significant movements of our time, as the masterful and resourceful head of one of the greatest and most active parishes in the commercial capital of our country, he was indeed a burning and a shining light. But greater than the radiance of all these was the light that shone from his singularly pure and saintly life, lived in the midst of the greatest city in the land. That light of saintliness could not be hid. Modest and retiring as was his life, there were times when its inner simplicity and unselfishness stood revealed, in spite of him, to the public gaze, and all men saw that the thinker and scholar and poet and organizer had a yet higher praise—he was a Saint of God. In the very heart of the great Babylon of American life, where the noise of its traffic was loudest, where the struggle of its commercial rivalry was fiercest, where perchance the tide of its sensuality and selfishness ran swiftest and darkest, there lived and labored a man whose whole life was keyed to the note of unselfish devotion to the service of God and the uplifting of his fellowmen.

There in the rectory of Grace Church, where the roar of Broadway ceased not day or night, William R. Huntington fulfilled the precept of the Master—to be "in the world but not of it." Yes, in the very midst of the turbid stream of the world's life, he kept himself "unspotted from the world."

Noble example was he of the poet's words:

> "There are in this loud stunning tide
> Of human care and crime,
> With whom the melodies abide
> Of the everlasting chime—
> Who carry music in their heart
> 'Mid dusty lane and wrangling mart;
> Plying their daily task with busier feet,
> Because their secret souls a holy strain repeat."

Long will the memory of that noble life linger on New York's great highway. As men pass the church he made so beautiful to the eye, and so helpful to the souls of myriads of his fellowmen; as they look up at the group of buildings clustered around and behind the church where the lives of the poor were brightened, and the little children were brought to Jesus of Nazareth for His blessing, they will think of the brave and gentle scholar whose loving genius planned and executed it all, and they will bless his name. They will remember how keen was his interest in the life of the great city; how his heart throbbed in sympathy with every philanthropic movement of his time; how his intellect responded to the tides of thought that swept through the manifold channels of American life; and it will be recognized that as he was a Christian and a Churchman, so he was also a citizen, glowing with zeal for the good of his fellow men, responding to every voice that spoke for the betterment of society, yet ever testifying that the truest answer to every human cry for light and help was to be found in the words and the example of Jesus of Nazareth.

[Speaking then of Dr. Huntington's "singularly symmetrical" intellectual life, the preacher examined Dr. Huntington's published writings to discover what was his own view of the four principles which were embraced in the Quadrilateral.]

The germs of nearly all he wrote in after years are to be found in that first book of his, *The Church Idea*, written at the age of 32, when he was rector of All Saints', Worcester. Of this little book, a word must be said. Born of an intense conviction of the enormous evils of a Christendom divided against itself, and of a passionate longing to promote the reunion of Christendom, this essay of his was an attempt to give to the world an exposition of the philosophy of Christian unity. He was clear that the unity to be sought was a visible unity. He saw in vision one visible Church in the far future which should be the home of all Christian men, and he dared to hope that the Anglican Church might furnish the nucleus around which the several elements of Christendom might ultimately be gathered.

With a firm and bold hand he delineated the true Anglican position in the following four principles:

First, the Holy Scriptures as the Word of God;
Second, the Primitive Creeds as the rule of faith;
Third, the Two Sacraments ordained by Christ Himself;
Fourth, The Episcopate, as the key-stone of governmental unity.

With respect to Holy Scripture, Dr. Huntington propounded no theory of inspiration. Least of all did he make any impotent assertion of the absolute inerrancy of Holy Scripture. Yet he firmly held to the belief in the inspiration of the Scriptural writers and the Divine revelation communicated through them, recognizing the divine and the human elements in them, but refusing to define how they co-existed therein. He held it enough to know that "in a sense peculiar and unique, differentiating it from all other books, the Bible is God's word, or message, to us" (*Church Idea*, p. 158). Twenty years later, he affirmed that nothing had occurred in the intellectual movement of our day "to compel a change of attitude on the part of reasonable men towards the Book of books heretofore dignified by the title Word of God," and declared his belief "that the unique character hitherto conceded to the Christian Scriptures is destined to continue to attach to them; that the Bible, substantially as it is, may be counted upon to survive the shock of criticism" (*Peace of the Church*, p. 52). He said, "we might as well attempt to kill a tree by criticism as hope to make away with the Bible by philosophising on the method and order of its growth" (*Id.* p. 89). Again in 1897 he declared his belief that "the Bible is coming out of the fires stronger than ever" (*A National Church*, p. 17).

He was ready to concede cheerfully whatever the best critical scholarship might be able to establish regarding the formation of the Scriptures as a historical process, but he was "not changed or shaken in his confidence that as the record of God's revelation of himself, the Bible, substantially as we have it now, will stand to the end of time" (*Peace of the Church*, p. 85). "No corrosive known to scholarship can eat away the substance of it" (*Id.* p. 78).

In regard to the Christian Creeds, Dr. Huntington held there were three characteristic features of a universal creed, namely, *brevity, definiteness, and antiquity* (*Church Idea*, p. 161). He held that elaborate theological formulae, "if insisted on as essential, would be fatal to any hope of Christian unity." But Dr. Huntington held also to the absolute necessity of dogma. "When the Church renounces the principle of dogma, she will simply be committing suicide" (*Church Idea*, p. 161).

No more powerful exposure of the emptiness and illusion of undogmatic religion is to be found than appears in the pages of his Bohlen lectures for 1891 (pp. 116-120), nor any more scathing exposure of the impotence of a creedless religion (*Id.*, p. 118). He clearly saw that "liberalism" is based upon the denial of revelation. This view he held to the end. In the last speech of his life, delivered at the Church Congress in Boston, he said: "If imperialism would pound us into union, liberalism would vaporize us into it; the result, a cloud."

Thus, while William R. Huntington was a zealous apostle of liberty, he was also—rather "therefore"—the determined foe of liberalism. Accordingly, he held with profound conviction to the doctrine of the Divinity of Christ as expounded in the Nicene Creed, declaring that "Between Arianism and Humanitarianism there is no stopping place, and between humanitarianism and Christianity there can be no peace" (*Church Idea*, p. 170).

With respect to the sacraments, Dr. Huntington defined his position clearly in 1870 when he said that "the sacramental element is an integral portion of the Church Idea and cannot be cut away with safety" (p. 179), and when, in his four essentials of the Anglican position, he included "the two sacraments ordained by Christ Himself." "Without the sacraments the Church becomes a phantasm, and it is impossible to frame any scheme of reconciliation that shall dispense with these institutes of Christ's appointment" (p. 179). He also took the position in that same wonderful little book, that to exact conformity to one particular devotional formulary of Baptism, as a condition precedent of Church unity, would be as unreasonable as to assert that the validity of the Sacrament was tied to one particular mode of administering it, whether by immersion, trine immersion, aspersion, or affusion. He held that in a truly Catholic Church we shall have to reconcile ourselves to a very wide range of opinion with respect to the rationale of the sacraments.

Of the Episcopate Dr. Huntington had said:

"The Episcopate is the key-stone of Governmental unity." "The Anglican principle," he said, "insists upon governmental unity as an essential condition of oneness in the Church." Yet "If," he exclaims in his last great speech, "we go on insisting" that, as a condition of unity, men shall accept the episcopate as "the sole depository of divine grace," "our hope of ever becoming for America the Church of the Reconciliation will have been blasted."

"The Bishops," he said, "did that for which posterity will thank them when they took the Historic Episcopate rather than the Apostolical Succession for the keynote of their appeal."

The Federation of Churches commanded Dr. Huntington's sympathy, but not his approval. It was not in harmony with his ideal.

My brethren, this noble thinker, this consecrated priest and prophet, "being dead, yet speaketh!" May the Church give solemn heed to his words of counsel!

THE DECAY OF A NEGATIVE FAITH.

THE national conference of Unitarian and kindred churches recently closed a notable four days' meeting in Chicago. The sessions were addressed by distinguished speakers and the papers attracted attention by reason of their learning and thoughtful preparation. We have no desire to speak unkindly of this or any other group of earnest people laboring for the progress of righteousness. A meeting such as this, however, cannot but challenge certain questions. The Unitarian movement in America is ninety years old. It is alleged to have begun with Channing's celebrated discourse in Baltimore on the 5th of May, 1819. What has it to show for its nine-tenths of a century of existence?

No denomination in this country started with such a heritage as did the Unitarian. They went out from the Congregational body in New England, carrying with them some two hundred churches and many of the most distinguished ministers in the nation. The movement had its birth in a time of great intellectual activity and inherited such an impulse in this direction that some of the greatest minds in the next two generations developed within its intellectual fold. The fine group of New England poets and philosophers belonged very largely to this fellowship. Harvard College, the oldest and greatest of American institutions of learning, went over; no denomination in America ever had so promising a beginning. It is time for it to give an account of the talents entrusted to it.

After nine-tenths of a century of existence, the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England, where the movement began. Other denominations have multiplied their numbers in each decade, but the Unitarians are practically at a standstill. During the last decade the Unitarian Church increased only 4 per cent., while the average increase in the Churches of America is more than 60 per cent. New communities, from the Hudson River to the Pacific, have sprung up in these ninety years, and in practically every one of them are one or more churches, but the Unitarian churches are so few as to be a negligible quantity in the whole country outside of New England.

The Unitarian answer to this is, that while the denomination itself has not grown greatly it has proved a leavening influence in other denominations. It is important to ask, then, what kind of a leaven it may have exerted in those churches which it believes itself to have influenced. Has it given to them a more earnest passion for the salvation of men? Has it kindled within their hearts a greater ardor for the extension of the Kingdom of God?

The Congregational denomination, which the Unitarian movement cut in twain, was greatly weakened by the Unitarian defection. Nevertheless, it has more than six thousand churches and something more than seven hundred thousand members. It has planted colleges in nearly all of the newer states from Ohio to Oregon. It has sent the Gospel around the world through the agency of the American board, the foremost foreign missionary organization in the world. The Unitarian churches have to their credit a single foreign missionary, whose work was a conspicuous failure, and though they pride themselves justly on the intelligence of their membership, their work in the founding of colleges is not to be compared with that of the denomination out of which they sprang. Even on their own vantage ground of education and intelligence they have little to show of progress when compared with the churches nearest alike to them in organization and polity and different only in doctrine.

What, then, would have become of our country had it depended entirely on the Unitarian denomination for the evangelization of new communities? The Northwest Territory was just opening, and most invitingly, when the Unitarian movement began. Into it rode the hardy missionaries of the Congregational and Presbyterian faiths, and not infrequently these found the Methodist circuit rider blazing paths through the woods when they arrived. Where were the Unitarian missionaries in those days? Where have they been since, when new communities called for a sturdy gospel and a virile faith? Missionaries of the Congregational body founded colleges in Japan and guided that new nation when it burst its swaddling clothes. Others laid down their lives in China and mingled their blood with that of their faithful converts in the red dawn of Turkey's new morning. Where were the Unitarian missionaries? What would have become of our country and of the multitudes to whom the Gospel went forth in foreign lands if the Unitarian movement had absorbed the whole or the greater part of the Church life in America?

We ask these questions not unkindly, and in no spirit of sectarian bitterness; but we ask pointedly and plainly: First, is it not manifestly a blessing to the country that the Unitarian movement has not grown to include any very large percentage of the religious life of America? And secondly, in so far as other Churches are leavened by Unitarian influence, do they not certainly forfeit their spiritual earnestness? The standstill of the Unitarian movement in an epoch of growth and progress is the result of the dry rot of a negative faith.—*Home Herald.*

A MEMORIAL TO BISHOP HARE.

A VALIANT soldier of Christ has fallen by our side in South Dakota. Weary he was; and yet he had not laid his armor down. He had not asked that he might be retired; for the trumpet in these days gives no uncertain sound, and they who rouse them to the battle are not by any means as many as the battle needs. And so he asked for no discharge. In pathetic weakness of body, but strong in the Lord and in the power of His might, he continued to give his life to the Church militant on earth until his Captain said to him, "It is enough! It is a well-fought fight!"

We in this missionary district have lost a leader loyal, loving, patient, pure, faithful, true, and bold. God give him joy while, even now, in Paradise, in the light of His countenance, waiting to be clothed upon with his house which is from heaven, he receives glad welcome from others who were heroes in the fight for truth and right in all the ages gone, and in his sweet, unboastful fashion, tells them how his battle went.

On the Feast of St. Simon and St. Jude, Apostles, the Bishop of Minnesota, representatives of the Board of Missions, a large majority of the clergy of our missionary district, and a great concourse of South Dakota friends came together in Sioux Falls. Close about his own Cathedral Church, in soil which had been so often pressed by his soft and fragrant footsteps, we "sowed" his natural body, there to wait the resurrection of the just. We yield to God our hearty thanks and most high praise for the wonderful grace and virtue declared in this choice vessel of His grace! We shall hope shortly to arrange a suitable memorial service in Sioux Falls.

The last written request which the Bishop left with reference to the burial of his body was this: "My desire is that my body be laid in the ground about the Cathedral, Sioux Falls." From the Bishop's son we learn that almost his last words were these: "I have lived in South Dakota and have been one of its people for thirty-six years. I wish to rest in its soil and in their midst." Having in mind this last request, it has been suggested both by friends here and at the East that a Memorial Fund should shortly be begun, to which subscriptions may be made by those who love him everywhere, for the purpose of erecting in this state of his adoption a substantial memorial to our late Bishop. It seems right to mention this matter now through the columns of your paper, in order that, whatever other tributes of affection loving friends may plan to make, all may be advised of the probability that, in due time, a General Memorial Fund will be created.

Thanking you for your courtesy, I am,

Yours very truly, FREDERICK F. JOHNSON,
Missionary Bishop, in charge of South Dakota.

Sioux Falls, S. D., Feast of All Saints, 1909.

SOMEONE came to me the other day, says the Rev. Dr. William Harman van Allen, in his parish paper, with an anxious question: "Is it true that the Pope is carrying all before him in Europe?" A mere negative not sufficing, the consecration on October 4th by the Archbishop of Utrecht of a Franciscan friar as Bishop for the 200,000 Poles who have lately broken with the Pope and have established an Old Catholic Communion in Russian Poland was instanced as evidence to the contrary. There is also a movement in Portugal to free the Portuguese Church from Vaticanism and Jesuitry and to bring about a true Catholic Reformation from within; while even Spain's blind adherence to the see of Rome is shaken. Please God to bring good out of all these turmoils.

WHAT PEOPLE see is more convincing than what they hear. Therefore it is what they see of the power of Christ in men's lives, rather than what they are told about it, that convinces them. The inventor who can show a successful working model of his invention will convince others of its success where a 10,000-word explanation, no matter how clear and reasonable, would leave them skeptical. "A man who lives right and is right has more power in his silence than another has by his words," said Phillips Brooks.—*Sunday School Times.*

Department of Social Welfare

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LAST WEEK'S ELECTIONS.

TAMMANY was effectively defeated at the election on Tuesday, November 2d. It is true its candidate for mayor—Judge Gaynor—was elected, but the rest of its ticket was defeated. Judge Gaynor was nominated, not because Tammany was particularly fond of him, or placed particular dependence in him, but because it was felt that his character and record would pull them through. As a matter of fact he was the only one of its candidates elected and all the rest of the mongrel and disgraceful ticket was defeated.

On the other hand, the Republican-Fusion forces won a victory of far-reaching importance, in that they control not only four out of the five borough governments constituting the city of Greater New York, but the Board of Estimate and Apportionment, which will have many hundreds of millions to spend in the next four years. Congressman Bennett, who conducted the Republican campaign, and Congressman Parsons, as Chairman of the Republican City Committee, deserve credit for the skill and efficiency with which they executed their successful plan of campaign.

Among those who were elected to office was George McAneny, formerly president of the City Club of New York, a thoroughly well equipped man. He was, for a number of years, Secretary of the National Civil Service Reform League and of the New York Civil Service Reform Association. He was also Secretary of the Civil Service Board under Mayor Low. One of the Tammany leaders said when Mr. McAneny was nominated by the Republican and Fusion forces: "Well, if we are to have a president of a city club as Borough President, we might as well go out of business."

Mr. McAneny's colleagues on the ticket are men of high character and real efficiency in public service. With the government of the city and of the boroughs in the hands of men of the type of McAneny and John Purroy Mitchell and with Judge Gaynor in the mayor's chair, Tammany has certainly very little to look forward to in the way of aid, sympathy, or patronage during the next four years, for it can hardly be expected that Tammany will be able to control Mr. Gaynor to any considerable degree, unless his character for independence has undergone a radical change.

Philadelphia's election did not turn out to be so interesting as was anticipated. There was a feeling before election that Mr. Gibboney, the William Penn or independent candidate for District Attorney, and his labor-union colleague on the ticket for City Treasurer, would poll an unexpectedly large vote, the feeling being that while the William Penn party lacked organization, the trend of public sentiment was toward its candidates. The results, however, showed the contrary; although Mr. Gibboney polled 106,000 votes, a very substantial nucleus for effective work in the future.

If the independent forces had availed themselves last June of the opportunities given them by the direct primary law of 1906, they would have won their fight at that time, as Mr. Gibboney polled at the primaries a vote upwards of 25,000 in excess of Mr. Rotan, the Republican candidate. Inasmuch, however, as it was divided up, part of it being cast in the Republican column, part of it being in the Democratic column, and still another part in the William Penn column, he captured only the Penn party and Democratic nominations, but failed in securing the Republican nomination between 4,000 and 5,000 votes. If the whole 80,000 votes cast for Mr. Gibboney at the primaries had been cast in the Republican column, he would be the District Attorney-elect at the present time; as it is, he is now the defeated candidate. The Philadelphia situation teaches another lesson—the great strength and power of organization. There was an unquestioned public sentiment in behalf of Mr. Gibboney's election, but the compactly organized forces of the Republican organization carried the day.

Tom Johnson's defeat in Cleveland was one of the unexpected events of the day. There has been no figure in recent municipal life about whom there has been greater difference of opinion. Both in Cleveland and elsewhere, men of unquestioned public spirit and high standards of public and private morality differ radically as to his sincerity. Along certain lines it seems to me there can be no question that he has done splendid work, especially along social and charitable lines. His eight years of service as mayor have been marked by an increasingly progressive and intelligent administration of the remedial agencies of the city government. There has been complaint, however, on the part of many, that he has permitted a condition of affairs tantamount to a "wide open" city, and that he has been indifferent to far-reaching schemes of municipal improvement; although the physical condition of Cleveland at the present time would seem to indicate that there had been substantial developments along these lines.

There is no doubt that one of the factors which contributed to Mayor Johnson's defeat was his recent attitude on the street railway question. After forcing the corporations to a point where they offered terms of settlement which a half dozen years ago would have been considered even by the most imaginative person as beyond the reach of the city, he refused to accept the terms, and insisted upon his own, which were regarded by many qualified to judge as on the whole less advantageous than those offered by the companies. I am not expressing my own views on this, but reflecting those of men who, until the last referendum campaign which terminated on August 3d last, had supported Mayor Johnson in his street railway campaign, but who in that campaign and since have opposed him because of what they considered his unreasonable and arbitrary attitude.

Brand Whitlock for the third time has been elected the mayor of Toledo on an independent ticket, defeating both Republican and Democratic candidates. It will be recalled that Mr. Whitlock was the successor of "Golden Rule" Jones, who had himself several times been elected on an independent ticket. Mayor Whitlock has made a good record and has justified the confidence the people of Toledo have placed in him. Mayor Whitlock has attended strictly to his municipal business, and has not sought to build up a machine, or to play politics. In this respect his attitude is in striking contrast to that of Mayor Johnson, who not only built up a strong and powerful organization (which he justified on the ground that it was necessary for the maintenance of the work in which he was interested), but who constantly played politics, state and national.

Heney's defeat in San Francisco baffles analysis at this distance and with the information which I have at hand. On the surface it would seem to indicate that the people of San Francisco had grown tired of the graft prosecutions, but I opine that one of the real causes was that the progressive forces were divided, while the forces on the other side were thoroughly well equipped and stood together to a man. Heney fought against tremendous odds, but it was thought that his personality would triumph over them. The results show that definiteness of purpose and thorough organization are still powerful factors of political campaigns.

Independent and progressive elements everywhere should take to heart the lessons which their brethren in the regular organization set before them. They must organize, and above all, they must be willing to lay aside personal difference of opinion as to details and be willing to submerge individual interests in the larger good.

In Cincinnati the Cox machine was triumphant with a fairly decent candidate for mayor. In Rochester the Aldridge machine was triumphant with a candidate who, for two years, has made an excellent record as mayor. In Jersey City Mark Fagan ran again for mayor, but he was unable to overcome the city's normal Democratic majority. In Louisville the Republican mayor, who was a candidate for reëlection, was defeated, the city returning to its former Democratic allegiance.

There were several other events of importance in connection with the election that must be noted. After a vigorous and intelligent campaign, Boston's electorate pronounced in favor of the form of municipal government recommended by the Boston Finance Commission, known as Plan No. 2. The Massachusetts legislature passed a charter bill enacting the main features of the recommendations of the Boston Finance Commission, but leaving to the voters to determine whether they would retain the ward system of representation in council and the old system of nominations, or adopt the plan recommended by the commission of a single chamber of moderate size elected at large and with nominations made by petitions. The latter plan won by a small majority, many not voting. In Buffalo

the voters expressed a desire for a new charter based on the Des Moines plan. It remains, however, for the state legislature to say whether Buffalo can have what it wants. Topeka, Kan., adopted the commission form of government, as did Enid, Okla.

SOME SOCIAL ACTIVITIES WITHIN THE CHURCH.

Some idea of the growth of social activities in the Church can be gathered from the number of parish buildings which have been erected in the last generation. The venerable Bishop of Pennsylvania, when dedicating the parish house of St. Jude's and the Nativity this autumn, stated that since he had come to the diocese in 1886, about forty new churches had been built, and during the same time about ninety parish buildings.

With the approval of the Bishop of California the rector of St. Stephen's parish, San Francisco, has inaugurated a class in social service at the Church Divinity School in San Mateo, and will give monthly addresses to the students.

The Rev. Cecil M. Marrack of St. Stephen's, San Francisco, addressed the Convocation of Sacramento on The Church and Social Service.

"WHAT THE CHURCH CAN DO."

The November number of the *Gospel of the Kingdom*, edited by the Rev. W. T. D. Bliss and Dr. Josiah Strong, deals with the subject of intemperance. The topic set for the week of November 7-12 is "The Drink Evil"; November 14-20, "Causes of Intemperance"; November 21-27, "Methods of Reform"; and November 28th to December 4th, "The Church and Temperance." Under the latter heading the following wise comment is made:

"It is evident from a study of the methods of temperance reform that no one of them can effect much unless supported by the moral sense of the community. To create this moral sense is the main function of the Church. The Church cannot wisely create a temperance political party, nor perhaps even temperance institutes (except perhaps locally). . . . But the Church can create the atmosphere and inspire individuals to make such efforts successful."

ADMONITIONS FOR IMMIGRANTS.

The North American Civic League has issued the following sound admonition to immigrants:

"If you wish to please the people of the country which has welcomed you, and avoid trouble—

"Do not permit your children under 14 years of age to be employed in a factory, workshop, or mercantile establishment.

"Send all your children between 7 and 14 years of age to school.

"Insist that your children, who are under 21 years of age, and who can neither read nor write the English language, attend evening schools, if they are employed in the daytime. It is required by statute in many sections of the country.

"Do not carry weapons.

"Keep everything clean and sweet about your person, your home, and your street. This is your best protection against disease."

This is good enough advice for American citizens to follow.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM.

THE DEATH OF KING SAUL.

FOR THE SUNDAY NEXT BEFORE ADVENT.

Catechism: XXV. Requirements. Text: Prov. 13:15. "The Way," etc. Scripture: I. Chron. 10:1-14.

THE Old Testament writers connect the failure of King Saul with his own failure to be obedient to God. They make it clear that while he was a man of great valor as well as of great stature, his success in the novel position of king was exactly proportionate to his obedience to God. Thus at the beginning of his reign, he is given a new heart which effects such a change in his character that those who had before known him are greatly surprised, and ask, "Is Saul also among the prophets?" While under the influence of this new heart he is very successful, as the victory over the insolent Ammonites proved.

As viewed by these Old Testament writers, this good beginning was but a pledge of what in God's plan should have been the whole story of his reign. God called him to be a success. But back of the failure to give the required obedience was a lack of real faith in God's word. Two incidents are especially cited as being examples of his disobedience. In the one (I. Sam. 13), Saul had been directed to wait until Samuel came to offer the sacrifice before leading his army against the Philistines. It is in the early days of his reign when the Philistines are still such masters in the land that the Israelites are not permitted their own blacksmiths (I. Sam. 13:19-22), and the men with Saul are not at all eager for the fight. They begin to fall away as day after day passes without bringing the prophet. As Saul sees his army dwindling, he sets his own judgment above the command of God, and himself offers the sacrifice. Thereupon Samuel appears, and points out the great cost of his lack of faith. But even more than that, he is shown by a practical object lesson that his fear that he would not have enough men left to defeat the Philistines was groundless, Jonathan and his armor-bearer alone rout these same Philistine hosts, going against them in the faith that "there is no restraint to the Lord to save by many or few."

This first failure need not have wrecked Saul's future. If it had been met in the right spirit Saul might have learned his needed lesson, and re-established himself. Instead he fails to stand the second test as well. This came in the form of a command to execute vengeance upon the Amalekites for their treacherous attack upon Israel in the old days at Sinai (I. Sam. 15. See also Ex. 17:8-16; Num. 24:20; Deut. 25:17-19). Again he used his discretion, and disobeyed explicit commands of God, who was using him this time as an instrument in the fulfilment of a prophecy.

Our last few lessons have made us more or less familiar with the condition of affairs during the latter part of the reign of King Saul. The king is more or less of a moral wreck: killing God's prophets, distrustful and hateful, listening to the lying tattlers, and now ready to consult "witches" because he feels himself an alien from God. Yet we should not blind ourselves to the great progress which had been made during his reign. From scattered and disorganized tribes, in a condition of humiliating subjection to the Philistines, Saul had made a kingdom to which David could succeed.

To understand the battle of Gilboa, with which our lesson is particularly concerned, the teacher should read I. Sam. 28, 29, and 31. This last chapter is almost verbally parallel to our lesson account from I. Chron. The reading of these chapters will explain two important things: why David was not with the Philistines, and the allusion in verse 13 to Saul's consulting of the witch.

This last incident throws an interesting side-light upon the lesson. Saul had, a short time before this, placed the royal ban upon all such consulting of witches, probably because some of them had foretold his downfall. Now, having failed to get any answer from the Lord by dreams, by Urim, or by prophets, he goes himself to one who purported to have dealings with the spirits. It seems that the Lord sends, much to the surprise and dismay of the woman, the spirit of Samuel to give the superstitious king a real message from the spirit world, and that of doom, assuring him not only that he shall be defeated, but that by the next day he and his sons will be in the spirit world. It was a sad and hopeless king that went to lead his troops into battle with this outcome assured beforehand. It is pathetic, too, and not without its noble side: that he should go to his death with his army and not attempt to cheat the prophecy.

In view of his failure to coöperate with God, and its effect upon himself, the death of a suicide is somewhat typical of what had already taken place with Saul's spiritual life. The spiritual life is something which may be killed by neglect or by doing violence to the directions of conscience.

The parallel account in I. Sam. 31 tells us that the body of Saul was hung upon the walls of Bethshan, and also adds the detail that the men of Jabesh-Gilead burned the bodies before burying them, to insure them from further insult. David afterwards removed the bones to the family burial place (II. Sam. 21:12-14). The insulting actions toward the dead bodies were, in one sense, a tribute to the greatness of Saul, since the triumph over him was considered a matter of such great rejoicing.

Two final suggestions: locate Gilboa on the map, and look up this historic battlefield in your Bible Dictionary under *Esdraelon;* read David's beautiful tribute to Saul and Jonathan in II. Sam 1:17-27.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

GREGORIAN PSALTERS.

To the Editor of The Living Church:

WILL you permit me to answer the inquiry of your correspondent R. H. S. a little more fully? Batterson's *Manual of Plainsong for the American Church* was, in its day, a most valuable work, but it does not represent the present available knowledge of the subject. Since its publication most important discoveries have been made by the leading English and Continental scholars, which have restored to us a precise knowledge of Gregorian Psalmody, and of the great body of ancient Church music loosely classed as "Gregorian." One Noted Psalter and one Pointed Psalter presenting sound Psalmody in English are now available. The *Manual of Plainsong* by Briggs and Frere, a work begun by the late Dr. Stainer, is a Psalter noted throughout and published by Novello, Ewer & Co. It is in use in many churches, convents, and schools throughout the country. The *Sarum Psalter,* by the Rev. G. H. Palmer, the foremost Anglican scholar in this music, is pointed throughout in such a manner as to enable the reader to sing any psalm to any tone. It is also widely used both in America and in England. It may be had of The Plainsong Society, 44 Russell Square, London. W. C., England. Novello also publishes *The Little Manual of Plainsong,* containing organ accompaniments for some of the tones set to canticles, and an excellent version of Merbecke's Communion service.

A Psalter conforming to the American Prayer Book, such as that so wisely prepared by Dr. Batterson in the best manner possible at that time, is greatly to be desired, and I purpose to address myself to the task of providing such an one on the completion of other work already undertaken.

Yours truly, CHARLES WINFRED DOUGLAS.

St. Mary's Convent, Peekskill, N. Y., Nov. 1st.

SWEDISH ORDERS.

To the Editor of The Living Church:

AMID the discussions as to these it is overlooked that they have never been formally repudiated by the Church of Rome. In his voluminous and critical *History of the Protestant Reformation* the late Archbishop M. J. Spalding, after denouncing Gustavus Vasa and other leaders in this movement, thus treats the first consecration under the new order:

"The consecration having been duly performed by Bishops having undoubtedly the episcopal character themselves, though uncanonical and unlawful, was certainly valid, and thus the present Swedish Lutheran Bishops, unless the right (rite?) of consecration has since been materially altered, are invested with the episcopal character." Vol. II., p. 424.

He also says:

"The Reformation in Sweden was far more adroitly managed than it was in England."

Another Roman Bishop, whose name cannot be recalled, having jurisdiction in a western see where the Swedes predominate, admitted the validity of their orders about twenty-five years ago and was since quoted; though so far as is known there has been no official pronouncement on the subject by Rome in a collective capacity.

Just what effect these facts with others to be brought out, or even recognition by Lambeth, would have on the movement (for some time under way) for the Lutherans to receive the episcopal ordination for those ministering among them, their not of present material consideration.

An eminent pastor of the Congregationalists having proposed episcopal office, or what purports to be such, from Sweden, is leading organ, after stating one objection which it did not consider irreconcilable, showed how the credentials of such priesthood should be beyond question and that it would not be acknowledged by the Church of Rome, thus producing what has always seemed as one of the strongest Nonconformist arguments. In this light the subject of Swedish orders from the Roman standpoint assumes greater interest and [illegible] Bishop J. Williams' admission of the validity of Swedi[illegible] was considered conclusive, not so much on account of his conceded scholarship, as from the fact that he uttered nothing to the contrary when Presiding Bishop, recalling Bishop Smith's advocacy of the Moravians as the connecting link between the Church and the Methodists. T. A. WATERMA[illegible]

THE SECEDING COMMUNITY AT GREYMOOR.

To the Editor of The Living Church:

AN interesting moral question arises in connection with the secession of the Rev. Lewis T. Wattson ("Father Paul James Francis") and his immediate followers, to the Roman obedience. When the Society of the Atonement was forming, in 1900, Fr. Wattson preached several times in Grace Church, Elmira, of which I was then rector, and appealed for funds to support his new work. One of the declarations he repeatedly made was that all the property of his society would be vested in his Bishop, so that absolute poverty would not be an idle profession. He gave this as an illustration of what he meant: "Our rule requires Reservation. Should the Bishop object to that, he can at any time turn us out of house and home, since all will belong to him." I know that many gifts made to him were influenced by this positive promise. If he kept his word, of course all the buildings and equipment at Graymoor will remain in the hands of the Bishop of Delaware, his diocesan. If, on the other hand, he presumes to retain possession of the property now, it will be only as he breaks his promise, and convicts himself of obtaining money under false pretences. The late Bishop of Delaware told me that he had striven to hold Fr. Wattson to this promise of his, but that he always evaded its fulfilment.

I can not forbear adding an illustration of the mental processes whereby the editor of *The Lamp* brought himself to the lamentable position he has been maintaining for some years. Discussing the relation of the Ecumenical Councils to the Bishops of Rome, he said, in answer to an historical argument: "That's all very well; but what are you going to say to the fact that when the Council of Nicæa was at a standstill for lack of an adequate reply to Arius, the Pope's legate got up and proposed the term *'Homoousion',* hearing which the whole Council shouted, *'Roma locuta est, causa finita est'"?* Surprise and amusement contended, before it was possible to point out that Athanasius proposed *"Homoousion";* that the Pope of Rome had no legates at the Council of Nicæa; that a Greek-speaking Council would hardly have made an outcry in Latin; and that the utterance attributed to them was by Roman Catholic writers ascribed to St. Augustine, though without sufficient warrant. He listened smiling, and answered, "O yes, that is doubtless what you have been taught; but the facts are as I have stated them!"

I am, sir, yours faithfully,

Boston, Nov. 6, 1909. WILLIAM HARMAN VAN ALLEN.

To the Editor of The Living Church:

I AM compelled to take objection to the sentiment expressed in your editorial, anent the defection of Fr. Paul and his society to the Roman communion, that the Catholicity of the Church (this Church) is broad enough to harbor men who think as he does.

If there is one thing more than another that has been the cause of schism in the Catholic Church, it is Papal Supremacy; and since the Great Schism the papacy has added to that doctrine the Infallibility of the Pope, a doctrine absolutely unscriptural, and insulting to those who have read the fathers and hold to Catholic tradition and know Catholic history. These two things Fr. Paul has for years advocated in speech and in print, and I venture to say that he has done the Catholic cause more harm than anything else we have had to contend against.

Now I submit, Mr. Editor, that if such men can be tolerated in "this Church," so can men who deny the Virgin Birth, the Incarnation, the Resurrection of the Flesh, the Holy Trinity, or any other vital doctrine of the Catholic Faith.

The modern idea of "tolerance" is the most pernicious and satanic doctrine we have to fight against. Our Blessed Lord Himself was crucified because of His intolerance of lies. He was so narrow that He declared that it was the "narrow way that leadeth unto life," and the "broad way that leadeth to destruction," and His statement that few go the narrow way and many the broad, seems to be mightily fulfilled in this day and

generation. I am ready to be censured for declaring that, in my humble judgment, the perverting of Fr. Paul is the best thing for the Catholic cause in our communion we could have at this time, and if he is followed by those who believe and teach papal supremacy and infallibility, they will honor themselves and the Anglican communion, for honesty is paramount to all else. We cannot, as you rightly state, say, "Good riddance," but we can be thankful.

(Rev.) HARRY HOWE BOGERT.

Point Pleasant, N. J., November 6, 1909.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of The Living Church:

I SHARE Mr. Merlinjones' disappointment in your approval of the L. M. M.; the first time I have had to find fault with THE LIVING CHURCH in twenty years. And I think you have not yet fathomed the movement.

It is more than a "movement"; it is an organization with its head and its organizers. And two things were well rubbed into us loyal Churchmen at our Synod in Ottawa last summer, viz., that we were to unite with our "Sister Churches"; and one great aim of the movement is to prevent OVERLAPPING IN THE MISSION FIELD.

The two principal speakers were Dr. Norman Tucker and an Ottawa lawyer.

How sick and tired we became of listening to that phrase, "the Sister Churches"! And the lawyer read the clergy a little lecture on their "narrowness" in refusing to unite with those "sisters" and their brother ministers.

Out of courtesy to Dr. Tucker we listened in silence; but it will not be so next year. We will not be made a sect among sects for any apparent financial gain. Nor will we accept the principle that the Church is to keep out of a mission field, if some Protestant sect is there before her?

For these, amongst other reasons, ninety per cent. of the clergy of the diocese of Ottawa are letting the L. M. M. severely alone. Personally I have no faith in Methodist revivals. Their chief after-effect is to leave people worse than they were before. I do believe, however, in the effectiveness of sound Church teaching to open men's purses and to make them stay open; and my faith has been justified by experience.

Yours faithfully,

R. B. WATERMAN.

"FROM THE APOSTLES' TIME."

To the Editor of The Living Church:

WHEN certain men were commissioned by our Lord, "Go ye into all the world . . . . and lo I am with you alway, even unto the end of the world," were they not thereupon inducted into the three offices of Bishop, priest, and deacon? From that instant was not every apostle a Bishop, priest, and deacon, just as every Bishop in the world now claims to hold those three offices? Does not the Preface to the Ordinal mean, therefore, to teach that the episcopate has been in the Church from the moment that the apostolate was instituted by Christ? Was it not then a remarkable utterance by the preacher at the consecration of Bishop Lloyd when he charged that it is "misquoting, misstating, or misapplying" the words of the Preface when one makes it teach "that the episcopate was instituted by our Lord"? "From the apostles' time" can mean only that from the moment men were made apostles the apostolate or episcopate (two names for the same office) has been in the Church, and so was instituted by Christ. I note also another remarkable utterance by the same preacher, that "the time is coming when we shall have to restate more accurately the fact which the Preface to the Ordinal sets forth." Verily the Preface to the Ordinal, and the present movement for Church unity, do not seem to agree very well together. We have changed Canon 19; now we are called to change the Preface; next, I suppose, we will be asked to substitute Presbyter for Priest in our Communion service, so that we can have any so-called presbyter at our altars as well as in our pulpits; perhaps at last we may see that nothing short of substituting the entire Reformed Episcopal Prayer Book for ours will meet the case.

I note a third utterance of the preacher referred to, that we are to say nothing about "essentialness to a valid ministry," nor to use the "adjective valid, or even regular," but offer our separated brethren the episcopate as a "seal of historicalness." But how can we stand out for a mere "seal of historicalness" if those we address gently plead with us to put that also with the many things we say we will give up for the cause of Christian unity?

Catholics and Prayer Book Churchmen, where are we drifting? How far shall we pursue a beautiful mirage? Are we the Catholic Church in this land—an authoritative teacher with a sacred deposit of traditions from the apostles to guard, as inviolable as the Holy Scriptures, and no more to be sacrificed for any purpose than the Scriptures? If so, let us change—*not* the Preface to the Ordinal—but our bewildering Quadrilateral, and our mystifying Canon 19

Baltimore, Nov. 6. CUSTIS P. JONES.

Literary

RELIGIOUS.

The Teaching of Our Lord as to the Indissolubility of Marriage. By Stuart L. Tyson, M.A. Sewanee, Tenn.: The University Press. Price, 50 cents, paper; 75 cents, cloth.

Only two passages, both in St. Matthew's Gospel, can be cited as exceptions to the otherwise general teaching of the New Testament Scriptures concerning the Indissolubility of Marriage. St Matt. 5: 32 and 19: 9 seem to give an exception, allowing a husband to put away a wife guilty of adultery (or fornication), and, this union being dissolved, to enter on another marriage. Some whose opinion would have real weight, like the late Dr. Bright of Oxford, have argued that the exception in one Gospel must be understood as modifying the general rule laid down in the other evangelists (*e.g.*, St. Mark 10: 11-12 and St. Luke 16: 18), and by St. Paul (I. Cor. 7: 10-11). Others have contended that this could hardly be, seeing that many Churches must have been dependent, for a time at least, on a single Gospel, and that St. Matthew's writing was later than either St. Paul's, St. Mark's, or St. Luke's.

So various endeavors have been made to explain the passages in St. Matthew, (a) as referring only to existing Jewish law; (b) as limiting the permission to cases where the wife was found to have been guilty of ante-nuptial unchastity, which unacknowledged rendered the marriage void; (c) as permitting the putting away of a guilty wife without giving any right to a fresh marriage; (d) as being of doubtful authority, since the Greek text undoubtedly shows many variations. Names of authority might be cited in support of each of these explanations or attempts to bring St. Matthew into harmony with St. Mark and St. Luke. Perhaps the variety of the suggested explanations shows that none was considered entirely satisfactory; and this is without doubt the case. Thorough and impartial investigation seems to forbid reliance upon either of these solutions: (a) Our Lord can hardly be supposed to have referred to the Jewish practice when He was laying down the law for His disciples; (b) "Porneia" cannot be restricted to prenuptial sin; (c) the only "putting away" known to the Jews, and so thought of by the disciples, was an absolute divorce that set both parties free to marry again; (d) the variations in the text of St. Matthew, while they unmistakably point to uncertainty and doubt about the subject, leave the crucial words a part of the Gospel.

All this Professor Tyson clearly shows, and, discarding these somewhat strained attempts at exegesis, proposes a more radical solution of the difficulty. St. Matthew's Gospel as we have it, and as it has apparently been continuously received in the Church, is on this point irreconcilable with the other Gospels, with the rest of the New Testament. But then St. Matthew's Gospel does not give so accurate a report of our Lord's teaching as the others. A careful comparison of the parallel records (such as is given in Wright's *Synopticon*) shows that, not only in these controverted passages, but elsewhere too, St. Matthew gives amplifications and variations which are inconsistent with the earlier and harmonious narratives of St. Mark and St. Luke. It is scarcely necessary here to go behind our actual Gospels and enquire concerning the earlier documents, or oral traditions, on which they in part are based. St. Matthew and St. Luke use, and use with variations, in addition to St. Mark, another source of information commonly called the non-Marcan document, each with other additions of his own. St. Matthew's Gospel, compiled for Jewish Christians, shows traces of accommodation to Jewish ideas. The writer seems to have been under the mistaken belief that the Jewish law could not be broken, and in accordance with this sincere conviction inserted provisions of the law which he was sure must have been explicitly or at least implicitly contained in our Lord's teaching. "Fortunately for us, the editor has so loosely welded his interpretation with the written sources upon which he depended, that it is possible, without injury to the latter, to separate them.

This is Professor Tyson's contention, carefully drawn out, with abundant or sufficient references; and he seems to have proved his case up to the hilt. At any rate his position needs disproof to

render it untenable. The essay is a scholarly piece of work, deserving and demanding serious consideration. Obviously the root of the explanation has applications beyond the immediate question of the law of marriage. It is interesting too as an illustration of criticism—textual and higher—supporting not a laxer but a stricter rule, and justifying what we may call the instinct of the Church on this subject of the Indissolubility of Marriage. The bearing of the argument on our canons concerning Marriage and Divorce must be carefully weighed. A. C. A. H.

The Right to Believe. By Eleanor Harris Rowland. Boston: Houghton, Mifflin & Co. Price, $1.25 net.

In this most interesting book the instructor on philosophy and psychology in Mt. Holyoke College deals with the great fundamental questions of religion. She approaches them from the standpoint of psychology and seeks their answer on this basis alone. The book is the outcome of her experience in helping her pupils through the questions which it discusses. There are no presuppositions beyond the laws of thought and of logic; there are no bases of argument that are not strictly within the limits of a purely psychological treatment. Authority is not recognized; nothing is taken for granted. So, too, the conclusions do not advance as far as definite Christianity, though in a chapter on the Divinity of Christ the reasonableness of God's revealing Himself in "a human frame" of which He has taken "complete possession" is acknowledged. The discussions are, on the whole, reverent, while absolutely free; and the conclusions are distinctly in favor of the theistic position. One useful point is strongly made; the impossibility of any scientific "proof" of any kind for God's existence and the consequent freedom from any thrall to scientific conclusions. Our belief is quite independent of what the results of science may be. The author is in consequence forced to the conclusion that the ultimate question which will decide our belief or solve our doubt is: "Do we want to believe?" a position that reminds us of St. Cyril's definition of faith, "a willing consent to godliness." The book covers the same topics, in slightly different order, that Liddon deals with in *Some Elements of Religion* and, taken with that, may be regarded as a help in meeting some of the modern doubts that arise on questions of belief, God, His Nature and Ours, the Divinity of Christ, the Origin of Evil, and Prayer. But its readers must not forget that it is merely, as by its very purpose it is meant to be, a discussion of these problems from the point of view of psychology, and the emphasis in the outcome of the discussion is that it is more normal and more rational, as well as more helpful, to believe than to disbelieve. C. S. L.

The Introduction to the Study of Comparative Religion. By Frank Byron Jevons. New York: The Macmillan Co. Price, $1.50.

All who are familiar with the author's valuable books, *Evolution* and *Introductions to the History of Religion*, will wish to read his lectures delivered last year at the Hartford Theological Seminary and published under the title given above. He aims to apply the science of religion in such a manner as to make it useful to missionaries and all interested in missions, and to estimate the religious value of certain important facts furnished by the science, which does not itself consider the question of values. The topics treated are immortality, magic, fetichism, prayer, sacrifice, and morality, especially in their lower forms, and the effort is made to show how the missionary may lead men in their search for God up from their imperfect ideas and practices to the highest manifestation of the religious spirit, Christianity. A valuable feature of the book is its emphasis upon the fact that religion is essentially social, "the worship of the gods of a community by the community for the good of the community."

Prophecy and Poetry. The Bohlen Lectures for 1909. By Arthur Rogers. New York: Longmans, Green & Co.

The Bohlen Lectures for 1909 by the Rev. Arthur Rogers are studies in Isaiah and Browning, bringing to our notice that prophecy is as markedly present in the poems of Browning as poetry in the prophecies of Isaiah. The author traces the parallelism between the prophet and the poet from their own utterances, showing that "while Isaiah was the greatest of the prophets, more than any of his fellow-prophets he was a poet; and while Browning was a poet of the first order, the prophetic spirit is constantly present in his work." Browning and Isaiah, though separated by nearly three thousand years of time, are said to have an identical message, the voice of God speaking righteousness to His people, they possess in common the perception of God immanent in the world with the clear vision of what men ought to and may become. Browning makes men of all sorts and conditions testify to God, though few of his poems could properly be termed religious.

A HANDSOME quarto booklet by Joseph R. Wilson, LL.B., bears the title *A Chapel In Every Home.* It consists primarily of an article published some ten years ago by the writer in Eastern papers, in which a plea was made for the establishment of an oratory in every home. Accompanying that article in the present volume are *fac simile* autograph letters from a considerable number of Bishops and others interested, endorsing the articles referred to. The plea made by the author is a proper and very timely one, and the copies of letters from distinguished Churchmen give an unique interest to the volume.

A LITTLE volume entitled *The Pleasure of Reading the Bible* consists of a single chapter from a larger work entitled *The Pleasures of Reading*, which, we are told in a prospectus, created a demand for this chapter by itself. There is evident an appreciation of the literary value of the Bible, and selections are given from some of its most beautiful passages from that point of view. By Temple Scott. [New York: Mitchell Kennerley. Price 50 cents net.]

MISCELLANEOUS.

The Development of the State: Its Governmental Organization and Its Activities, is the title of a handy and, on the whole, an effective text-book from the pen of Dr. James Quayle Dealey. As the author is the professor of social as well as political science in Brown University, it is but natural that the treatment should reflect the social as well as the political viewpoint. In the interesting chapter on "Modern Democracy," Dr. Dealey points out that in their internal policy, states rely less on the clinched fist and more on the gray matter of the brain. Intelligence at home is a guaranty of success abroad. While the author is disposed at times to underestimate the need of a certain amount of force in the present constitution of human nature and human society, nevertheless he does not ignore it as a factor in development of the modern state.

The publishers' claim is well founded, that—"with constant fairness and scientific optimism it traces political development from its rude beginnings in the horde-tribe to its modern governmental expressions in the United States, England, Continental Europe, and the 'political laboratory' of New Zealand. While preëminently fitted to introduce to the college student the progress and meaning of political institutions its live literary quality commends it to the general reader." (Boston and New York: Silver, Burdett & Co.).

IN A CONCISE volume intended for high schools, normal schools, and colleges we have *A Source History of the United States*, by Howard Walter Caldwell, professor of American History in the University of Nebraska, and Clark Edmund Persinger, associate professor of American History in the University of Nebraska. How impossible it is for Churchmen to use the work may be seen from the following lines which begin section 3: "Previous to the reign of Henry VIII. the Catholic religion was the established or official religion of England. Henry VIII., breaking with the Pope, made himself the head of the English Church, and called it the Protestant Episcopal Church. Loyal Catholics refused to follow him, and continued the Catholic organization in England."

How any writer capable of dealing with history can compress such palpable mis-statements into so few lines passes comprehension. We believe this is the first time that Henry VIII. has been charged with the creation of the Protestant Episcopal title.

Notwithstanding this unhappy beginning, which obviously has little to do with the subject matter of the work, the volume treats of American History in a very intelligent manner, drawing liberally from original documents. [Chicago: Ainsworth & Co. Price $1.25.]

AMERICAN CHURCH MISSIONS are taught on the daily pads of a block calendar for 1910 entitled *The Church Missionary Calendar* and prepared by the R. L. M. Mission Study Club Alumnae. For every day there is told something concerning one of the missions of the American Church, so that one pursuing the daily readings cannot fail to acquire a definite knowledge of what our workers are doing in domestic and foreign fields. Frequently a single missionary district will be the subject of readings for a continued series of days. Copies may be obtained at 50 cents post-paid from Mrs. J. Nicholas Mitchell, 1505 Spruce street, Philadelphia.

THE MODEST title of *The Library in Colonial New York*, which is given to a pamphlet of 200 pages by Austin Baxter Keep, A.M., only inadequately describes the contents of a volume that is replete with original historical investigation. Libraries were not so unknown or so deficient in Colonial New York as to make the study of their condition and contents a trivial one. Apart from that, however, there is in this book an abundance of historical matter such as is most interesting. It is a notable contribution to American letters.

AN ATTRACTIVELY made volume for the holidays is *The Book of Christmas*, with an introduction by Hamilton W. Mabie, in which English and American literature, prose and poetry, are drawn upon liberally to supply Christmas readings of every description, with illustrations taken from the masters. Thus the whole interior of the book is filled with the Christmas spirit, and the cover, upon which is stamped the Madonna and Child, with an abundance of harmonious gilding, is equally so. [New York: The Macmillan Co. Price $1.25.]

MAC DOWELL.

Listen—
The wood's own voices speak. The mystic lights
Of sun and shade quiver in sound. The breath
Of trees and flowers and morning and the stars
Is tuned to harmony.
And here within
This maze of melody, the fabled lore
Of forest pageantry awakes. Once more
Calls of high chivalry arise: the Knight
Rides with wood welcomings along his way,
And gentle ladies stretch their jewelled hands
In deeds of love and mercy.
Passing these
A host of others rise beneath the spell;
The dusky warrior in his leafy home—
The sorrow stricken maiden on her way
To the still pool—and that dark, silent one
Whose sister is the curling, subtile thing
Beneath her feet. Then in the maze that woke
These forms to life, they one by one are lost,
And strange, wild tones murmur and fall and rise
Laden with secrets unrevealed; the breath
Of sweet, far wondrous things, Will-o-the-wisps,
Spirits of happiness above the marsh
Of sorrow and despair: mysteries of life
As when the spring awakes: earth's miracles—
As when beside the path a wild rose gleams.

Listen—the wood's own voices speak—The day
Is strong with wind and sunshine and great clouds
Sweeping across the sky.

But lo! but lo!
'Twas then the last pause came. Ere noon had reached
The woods a mist arose from out the realm
He loved and veiled his brow.
And then the prayer
Went forth: "Come, fragrant airs of field and sea—
Come, brave, breathed whisperings of the forest aisles—
Come incense of the flowers, and penetrate
The gloom—disperse the cloud." But all in vain.
The noon was spent—the long, fair summer day
Throbbed to its close.
Then the mist deeper fell
And into that immortal dusk he passed
Where great ones are.

HOW JACQUELINE WAS MARRIED.

By Elizabeth H. Rand.

"WHAT I have to tell you, Tom, is so hard that I don't know how to say it." There was a break in Jacqueline's voice, and, by the moonlight which filtered through the vines of the little western porch, Tom could see the troubled look in her dark eyes.

"I'm mighty sorry you're worried, little girl," Tom said; "but you know I'll stand by you, don't you? So you had better tell me the new trouble, and we'll straighten it out together."

"Oh, but, Tom, that's the awful part," returned Jacqueline, and her voice was almost a sob. "The awful part is, we can't do it together, because we—we can't be married!"

"We can't be married!" Tom echoed. "Why, Jack, you don't, you can't mean to say that you don't care?"

"Oh, Tom," wailed Jacqueline, "how can you ever say that when you know how I—. There, of course, you ought to know. But don't you see, I just cannot leave home, and the only thing to do is to give it up—I mean for the present."

"Why, we just can't!" Tom said, decidedly. "You know how good they've been at the office about sending me on that trip, when there are several other fellows who really should have the precedence—I feel sure Jamison gave way for me—and I know the 'old man' and the fellows, too, are planning to give us a lift. Why, Jack, the trip's got to be made next month, and we've just got to make it together. And I don't see, anyway, what makes you think we can't. You're just tired out; and I'm going to take you off for a rest. Your sister's ever so much better, isn't she?" he added, anxiously.

"That's just the trouble," Jacqueline said. "Lou is better, has much less pain, and since she's able to get on the sofa for the day she sleeps much better at night; but it's going to be weeks, yes, or a couple of months, before she's able to walk, or even stand. Oh, I know, because I asked the doctor all about it, and made him tell me, truly. He said he disliked to, because he knew our plans; but I told him I just had to know. He says it's combined strain and sprain, which is really worse than a break, for things are all twisted and crooked. You know that, in order to hold Lou's position, mother has taken Lou's place, so she must be off from half-past eight till three, and when she gets back she's all tired out; and, meantime, there is Lou laid on the sofa or in bed, and not a soul to do anything for them. No, there isn't anyone we can get; I've thought and thought, and I'm the only one, and, oh, Tom, you must see how it is!"

Stunned by the sudden realization of the unexpected ending to all the plans with which his heart and mind had been filled for the past several months, Tom Rogers sat for a few moments, unable to make a suggestion, or even utter further remonstrance.

"Poor little girl!" he said, his tender pity for Jacqueline the foremost of his feelings. "Is this what's made you so down for the last few days? Jack," he cried, "there must be some way out!"

"There isn't!" Jacqueline said. "I've thought, and thought, and prayed, Tom, and there is no one else to be here at home to do for Lou, and help dear mother when she gets back. If I did go and leave them now, Tom, I'd be afraid—of—of being selfish. You'll just have to go and take the wedding-trip, and later in the summer—or in the fall, maybe—we can be married."

"I'd like to know what I want of a wedding-trip without a bride!" Tom laughed, though rather mirthlessly. "If we really can't be married—I can't quite believe it yet—but if we can't, why, one of the other fellows can take the trip. I'm not going off to leave you, with all this extra trouble, and work, and disappointment, too."

"Oh, Tom," Jacqueline cried, "indeed, indeed, you mustn't give up. If this trip is successful it might mean a great deal to you. Really"—trying to speak steadily—"I'd rather have you go."

But Tom said he knew she wouldn't, and that there must be some way out of the difficulty, although long and earnest conversation on the subject seemed to reveal none.

"It just has to be," Jacqueline said. "I've known it for several days, but I just couldn't bear to tell you. I have written to Blanche Bates, because she was going to take her vacation then instead of later, as I know she prefers it, except for the wedding; and I wrote to Cousin Eliza, too. You've never seen her, Tom, but you know how dear she has been to me ever since I wrote her about our engagement, writing me such dear letters, and every now and then sending me some pretty, dainty little thing. She's the only one of father's relatives we have known much of since his death, and I do want you to know her. We had asked her to come to the wedding, and I felt I ought to let her know, because she's such a busy person that I thought she would want to change her plans. Oh, Tom," the girl continued, "my dress is so pretty; we finished the last little ruffle the day before Lou's accident, and—and now—"

Jacqueline got up hurriedly, and started towards the door. "If I talk any more about it to-night I shall cry, and be silly," she said, "and that will worry mother and Lou. But, oh, Tom—good-night."

And, before he could remonstrate, or intercept the sudden flight of his little sweetheart, she was gone, and big Tom Rogers found himself alone, and with a mind full of confused and decidedly gloomy thoughts. He stood for some time, looking out into the peaceful quiet of the dimly moonlit night; but, apparently finding no solution to his problem, he finally turned and entered the house in search of his hat. In the hall he met Mrs. Norman.

"Oh, Tom," she cried, "I do feel so distressed about all this trouble. Lou is so troubled, too, and we have thought and talked of every way for not postponing the wedding, but as Jack says, I can't seem to see any feasible plan. I feel so badly for both of you," Mrs. Norman added.

"Now, mother-to-be, don't you worry," Tom said, looking down with real affection at his little sweetheart's little mother. "I feel rather dazed myself just now, but it does look as if Jack were right, and if it's so, why, we'll just have to wait. Jack will be just as fine and lovely when I do finally get her for my own," he added fervently, "but I did want her right away."

"Jack is a dear, good child," Mrs. Norman said. "And so is Tom!" she added, when the latter had said good-night and swung down the path. "They are both brave, too, over their disappointment."

Poor little Jacqueline, after a loving look at the simple but dainty wedding gown, spent a long time hiding tears of disappointment in her pillow; but she rose next morning with only rather heavy lids to tell the tale, and took up her daily tasks with an added, if rather forced, brightness, in her effort to keep from the tired mother and the dearly-loved sister the knowledge of the depth of her distress.

To Tom Rogers the day was a miserable one. After a rest-

less night in which he thought of unnumbered plans, not one of which proved feasible when considered from a practical standpoint, he went to the office harassed and distraught, and, of course, with such a preparation the day proved anything but a success. The thought of Jacqueline's distress, his own deep disappointment, and the realization that he was helpless to better the situation, filled Tom's mind to the decided detriment of his duties; and when everyone else had gone, he still sat before his desk, really accomplishing nothing, but too disheartened even to think of seeing Jacqueline.

"I ought to have told the 'old man' that I can't take the trip, and put Jamison in the way of getting it after all," he soliloquized. "That trip may mean a good deal to the fellow who makes a success of it, but I just can't take it without Jacqueline, after all our plans to have it for our honeymoon."

Lost in gloomy contemplation, Tom let the telephone ring twice before he rose to answer, but the effect produced upon him when the voice from the other end reached his ear was quite astonishing.

"Oh, Tom," the voice exclaimed, after being assured that it was certainly Mr. Rogers—whose heart was beating with much more life than it had been previous to this telephonic connection—"Oh, Tom, the most wonderful thing has happened! It's Cousin Eliza, dear Cousin Eliza! And we can be married just as we planned, and oh, Tom, can't you come right up, so I can explain?"

The rapidity with which Mr. Tom Rogers hung up the receiver, closed his desk, possessed himself of his hat, vaulted over two chairs, and traversed the halls to the stairs, was in strong contrast to his previous movements; and in an incredibly short space of time he had covered the distance between the office and the house, where Jacqueline met him on the front piazza. Her eyes were shining, and she ran to meet him, a letter in one hand.

"Oh, Tom," she cried, "come in and let me read you Cousin Eliza's letter! I almost don't have to read it: I almost know it by heart. Now listen:

"'MY DEAR LITTLE JACQUELINE:

"'Your letter of several days ago distressed me greatly, for, my dear, I don't like postponed weddings! And, little cousin, if you will let me help you, this wedding shall not be postponed. I have been having company and I need a change, and June roses and a dear June bride and a visit to your little home appeal to me very strongly. When I told good Mary Baker of my plan she was full of interest, and so I have enlarged the plan to bring her with me. She dotes on brides, and she will make you a beautiful wedding-cake. You and your Tom—who I know wants a little wife at once, and not 'later on'—shall have your trip, and Mary Baker and I will stay and take care of your mother and dear Lou, who won't have to worry any more about upsetting your plans.

"'You know I never lose time, so, unless I hear that you refuse to let me come for my visit, I shall leave next Thursday, which will give us two weeks to get ready for the wedding.

"'Yours lovingly, COUSIN ELIZA.'"

"Thank Heaven!" Tom said, fervently. "I think I love your Cousin Eliza, already."

"Of course you do," Jacqueline cried. "She is very lovely, and no one would ever think of refusing what she plans. I wrote a note at noon—I don't know whether she will be able to read it, but she'll know I was glad—and mother took it to the office, so Cousin Eliza will get it, let's see—by to-morrow night. Mother's so glad, and Lou has stopped worrying, and I'm so happy, and oh, Tom, aren't you?"

What Tom said assured Jacqueline concerning his state of mind, and after the simple supper, over the preparation of which Jacqueline sang like a lark, and which, to at least two of the company, seemed possessed of unusual flavor, the same two sat on the west porch, and talked and planned with light and happy hearts. They would be married just as they had planned, and the trip—which was to be so much to Tom from a business standpoint—would be also their contemplated wedding-trip. The only change would be that, instead of returning to the little cottage upon which Tom's earnings for the past year had been carefully spent, they would come back to Jacqueline's home that she might be with her mother and sister until the latter should have entirely recovered from the effects of her serious fall.

"And all that time we can be doing little things to our own little home," Jacqueline cried, "and when we move, why, it will be almost like another honeymoon!"

On the following Thursday Cousin Eliza arrived. The reception which she received from her cousin's widow, from Lou—whose gratitude that her sister's happiness need not be postponed on her account was boundless—and from Jacqueline, who between tears and smiles threw herself into the arms of her benefactress, warmed Cousin Eliza's heart. In the evening, when she felt her fingers crushed in big Tom Rogers' clasp, and read the gratitude in his fine, clear eyes, her own eyes filled with happy tears, and her voice was deep with feeling as she said: "Oh, you dear children, I do want you to be happy!"

Under the guidance of Cousin Eliza and of Mary Baker, preparations for Jacqueline's wedding went quickly and gaily forward. Mrs. Norman found her return from the work which she was holding for Lou a time of real rest and refreshment. Gathered about Lou's sofa, Cousin Eliza, Lou, and Jacqueline set the last stitches to the simple but dainty trousseau, and Mrs. Norman came to realize more and more fully the depth and sweetness of character possessed by this woman, to whom, of all her husband's relatives, she had instinctively clung through the sorrows and anxieties of her widowhood.

The kitchen, which Jacqueline with simple pride had always kept in spotless order, was taken charge of by the energetic Mary Baker, who, with the declaration, "A bride ought to rest a bit, and get ready to make her bridegroom proud," dismissed Jacqueline from her usual duties. And the girl gratefully accepted the opportunities of the free hours and half-hours in which to do many little things which should add to her own comfort and to that of the mother and sister whom she was so soon to leave.

And then the day of the wedding came, and the house was made fair with sheaves of daisies which Jacqueline and her friends gathered from the fields beyond the town; while bowls of sweet June roses shed a fragrance which seemed redolent with the promise of happiness. Returning from the church, Jacqueline threw herself down beside her sister's sofa, enveloping the girl in the folds of her soft, white veil as they held each other close.

"Oh, Lou," Jacqueline cried, "it just needed you there to make it perfect, but it's lovely to have you here to welcome us, and oh, you do look so sweet!"

Lou smiled brightly, and for a moment held the little sister to her, and then the big bridegroom came to find his bride, and the friends who were nearest to them both—who had known and loved Jacqueline since she was a child, and who saw in Tom Rogers a man to be admired and imitated—crowded round to wish them happiness, and Lou's sofa became the center of a gay little wedding-feast. Mrs. Norman, happy in her daughter's happiness, felt no anxieties, because Cousin Eliza, tactful, charming, and with a beautiful light shining in her dark eyes, quietly conducted the happy affair; while, in the background, Mary Baker beamed upon them all, and proudly watched the cutting of her much-admired cake.

Finally, it was time for Tom and Jacqueline to start upon the trip which had been so nearly given up, and the young people prepared to escort them to the train. The last good-byes had been said, and Jacqueline stood at the gate, when with sudden impulse she turned and ran back to the steps where Cousin Eliza stood. With soft arms about her cousin's neck, the little bride kissed her once again.

"Oh, Cousin Eliza," she cried, "we never could have been married without you, and oh, I—we are so happy!"

And the tall bridegroom, who had followed his little bride to the steps, looked into the eyes of the elder woman, and his voice was not quite steady as he said:

"May God bless you, Cousin Eliza!"

SPEAKING of the doctrine of the Trinity, the Duluth *Parish Messenger* says: We do believe in the unity of God, just as much as a Unitarian, but we do believe in a richness within the life of God that is away beyond a bald unity. We do not know, cannot conceive, what other and more wonderful complexities there may be in the life of God, but so rich is it that it can be spoken of as containing a threefold personality. Nor would God be a sufficient God for us, unless there were in His life much that was beyond us and our ordinary conceptions. He must transcend us now and must still be a God for all that we may or can be in the unfolding future. So by the idea of the Trinity we are invited to recognize how wonderful and rich and satisfactory is the inner life of God whom we venerate and worship. Think on this side of the question and the difficulties will not seem so great nor so insuperable.

AN EARTHLY child takes on trust what his father tells him, and when he reaches maturity much which baffles his comprehension is explained. We are in this world as children. Eternity is the soul's immortal manhood.—*Selected.*

Church Kalendar

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Nov. 1—All Saints' Day.
" 7—Twenty-second Sunday after Trinity.
" 14—Twenty-third Sunday after Trinity.
" 21—Sunday next before Advent.
" 28—First Sunday in Advent.
" 30—St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 16—Albany Dioc. Conv.
" 17—Michigan Dioc. Conv., at Pontiac.
" 18—Am. Ch. Inst. for Negroes meets at Philadelphia.

Personal Mention

THE REV. HERBERT WILLIAM BARKER has accepted the rectorship of St. Luke's Church, Chelsea, Mass.

THE address of the Rev. WILLIAM BRAYSHAW is changed from Congress Heights to 1836 Fifteenth Street, Washington, D. C.

THE Rev. ALEXANDER S. CORBETT has resigned the rectorship of Trinity Church, Hamilton, Ohio.

THE Rev. LOUIS DECORMIS, LL.D., at the request of the vestry of St. Paul's Church, Boston, Mass., will serve as minister-in-charge of the parish until the first of January.

THE Rev. BENJAMIN J. FITZ is engaged as assistant at Christ Church, Greenwich, Conn., and as instructor in the Brunswick School. His address is 26 Lexington Avenue, Greenwich.

THE Rev. L. FOULKES of Michigan has accepted an appointment to St. Luke's Church, Mount Joy, diocese of Harrisburg.

AFTER a service of over thirty-one years the Rev. S. F. HOTCHKIN has resigned the rectorship of the parish of St. Luke the Beloved Physician (Bustleton), Philadelphia, and has been elected *rector emeritus*.

THE Rev. FRANK POOLE JOHNSON, assistant minister at St. Paul's Church, Boston, Mass., has accepted a call from the Rev. Dr. Worcester to become an assistant at Emmanuel Church, the same city, and he will begin his new duties about the middle of the month.

THE Rev. SAMUEL L. MITCHELL of Sauk Center, Minn., has accepted work in the diocese of North Dakota, where he will have charge of the Church of the Advent, Devils Lake, and St. Clement's, Webster.

THE Rev. WILLIAM AUSTIN MITCHELL, L.Th., of Durham University, late curate in St. Paul's, Middlesbrough, Yorkshire, England, began his work as junior curate of the Church of the Advent, Boston, Mass., on All Saints' Day. His address is 21 West Cedar Street, Boston.

THE Rev. H. O. NASH has accepted an appointment to Holy Trinity Church, Hollidaysburg, Pa., and began his work there November 7th.

THE Rev. C. H. POWELL has assumed the rectorship of the Church of the Holy Communion, Rock Springs, Wyo.

THE Rev. CHARLES J. SHUTT, secretary of the diocese of Iowa, who has been rector of St. James' Church, Independence, the past nine years, has accepted a call to St. Luke's parish, Des Moines, and will take charge the first Sunday in December.

THE Rev. HENRY J. SIMPSON, rector of Christ Church, Xenia, Ohio, has accepted a call as assistant to the Rev. Andrew J. Graham, rector of Christ Church, Rochester, N. Y.

THE address of the Rev. Dr. G. WILLIAMSON SMITH is now 1410 Twenty-first Street, Washington, D. C.

THE Rev. SUMMERFIELD E. SNIVELY, M.D., and the Misses Snively sailed on the *Cretic* for Naples, November 6th. Their address will be care J. Munroe & Co., 7 Rue Scribe, Paris, France.

THE Rev. H. H. D. STERRETT of Trinity Church, New Haven, Conn., has accepted the rectorship of Chevy Chase parish, one of the Washington, D. C., suburban parishes. He will enter upon his new duties about the end of January.

THE Rev. R. S. STRINGFELLOW has severed his connection with the Church of the Holy Communion, Rock Springs, Wyo., and has gone to Weiser, Idaho.

THE Rev. FREDERICK NORTH TUMMON has severed his connection with St. Matthew's Church, Fitzgerald, Ga., and has gone to England.

THE Rev. GEORGE CROFT WILLIAMS of Queenstown, diocese of Easton, has taken charge of Christ Church, Augusta, Ga.

THE Rev. and Mrs. M. LLOYD WOOLSEY sailed on the *Minnehaha*, November 6th, intending to make a stay of some months in England. Mail may be addressed care Glyn, Mills, Currie & Co., 67 Lombard Street, London, E. C.

MARRIED.

WRIGHT-GOUGH.—On Thursday, October 28, 1909, at Christ Church, Chaptico, Md., by the Bishop of Washington, LUCY HAYDEN, daughter of the late Wilfred GOUGH of Chaptico, to the Rev. WILLIAM JOHN WRIGHT of Washington.

DIED.

BROWER.—On October 28, 1909, at Roxborough, Pa., ABRAHAM L., son of Rebecca Bower-Strong and the late Abraham K. BROWER.

WATSON.—On the morning of October 30, 1909, in Wilmington, N. C., MARY CATHERINE LORD, widow of the Rt. Rev. A. A. WATSON, first Bishop of East Carolina. Funeral services were held on the Feast of All Saints.

"In the communion of the Catholic Church, in the confidence of a certain faith."

WRIGHT.—At his home in Wausau, Wis., on the evening of All Saints' Day, LOUIS KEMPER, eldest son of the Rev. William E. WRIGHT (of Geneva, Ohio) and H. Emily T. Wright, in his 41st year. He leaves his father and mother, his wife (Grace Altenburg) three young children (Daniel Earl, David Granville, and Elinor Altenburg), four brothers (Edward, Victor, William E., Jr., and Archibald), and two sisters, (Elinor V. Wright and Mrs. John Lee Craine). The funeral was from St. John's Church on Friday morning, November 5th. The rector, Rev. W. Everett Johnson, officiated.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

MEMORIALS.

MISS ELIZABETH BROWN.

Entered into the rest of Paradise, at Madison, N. J., on October 2, 1909, ELIZABETH BROWN, late of San Francisco, Cal. Miss Brown was born in Utica, N. Y., on December 31, 1841, where she was reared and educated, making music a specialty for the work of teaching. In 1864 she went to Wisconsin and taught four years in the Oconomowoc Seminary, which was, at that time, the diocesan school for girls. She had also charge of the choir in the parish church, and taught in the Sunday school, endearing herself to all by her loveliness and unselfish work for others. In 1869 she became assistant principal of Palmer's Academy in Chicago, remaining in connection with it until it was destroyed in the great fire of 1871. In 1874 she went to Denver, Colo., and taught music in Wolfe Hall, of which her sister, Mrs. Anna Palmer, was principal. Some years later, called by the failing health of a brother to San Francisco, Calif., she removed there, where she lived until the last two years of her life. For twelve years she was organist and choirmistress of the Cathedral mission of the Good Samaritan, her last work on earth. Her remains were taken to Utica, N. Y., the funeral service being in old Trinity Church, where her parents and her sister, Mrs. Palmer, were married, and where she had sung in the choir in her early girlhood. Hers was, indeed, a noble life, full of fruitful activity and devotion to the Church. She had an especial aptitude for teaching, and her favorite work, into which she threw her whole soul, was the training of boy choirs.

"We know what heavenly harmonies were rung
Through all her life, what hymns heroic, sung."

Labor, with her, was love, never sparing herself and taking little rest. She was a loyal, ever-helpful friend, and very many will miss her beside her own family, who are sorely bereaved. She had all the virtues which make up the true woman, but the most remarkable one was cheerfulness, which, in every circle, made her presence a delight. Every day she did the duty that lay next her and so fulfilled God's will, and she was ready for the call of her Master to higher work in the Eternal Land.

A noble soul has joined the saved throng.
Of saints at rest, and sings the sweet new song—
We must not mourn, because in perfect peace
She lives, where change comes not, and troubles cease.

G. P. J.

Oconomowoc, Wis., All Saints Day, 1909.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED for the Church of the Evangelists, Philadelphia, curate, unmarried, to assist at the Chapel of the Messiah. Board, lodging, washing; $600 a year. Willing to teach elementary branches in boys' school. Address: C. W. ROBINSON, 713 Catharine St., Philadelphia, Pa.

WANTED: to assist in institutional work of large parish till July 1, 1910, young unmarried man, Deacon or Postulant for Holy Orders. Terms $75 per month with rooms, light, and heat. Ample time for study. Address: S. C. HUGHES, Newport, R. I.

POSITIONS WANTED.

PRIEST desires parish in North or West. Nine years' experience. Married. Catholic. References. Address: M. A., LIVING CHURCH, Milwaukee.

YOUNG married priest, now rector, experienced in educational and social work, wants position offering field for institutional work. Highest references. Address: INSTITUTIONAL, LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. Boy or mixed choir, recitals, etc. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Highly recommended. ORGANIST, 911 Main Street, Fremont, Nebraska.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, kindly solicits correspondence with any church desiring to purchase a pipe organ. As regards beauty of architectural design, solidity and durability of construction, and perfect tone qualities they have few, if any, equals. Our superintendent, Mr. R. W. Jackson, is a thoroughly competent organ man, who learned his trade in England. Besides having thorough knowledge of organ construction, he has years of experience at his disposal. It will be a source of great pleasure to us to prepare, free of charge, specifications and designs for any church desiring to purchase a pipe organ. We kindly refer you to Rev. Dr. Jones, rector Christ Church, Burlington, Iowa; Rev. G. Williams, pastor First Congregational Church, Keokuk, Iowa; Rev. Wm. H. Frost, rector St. James' Church, Fremont, Neb.; Rev. W. D. Morrow, rector St. Stephen's Church, Spencer, Iowa. We think that it will pay you to investigate before you buy.

OBER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., $5.00; 6-in., oak cross, 15-in., $3.00; 3-in., oak cross, 8-in., $2.00. A beautiful carving at an exceedingly moderate price. THOMAS CROWHURST, 1033 West Sixth Street, Los Angeles, Cal.

WE want, to complete a set for the Diocese of Western Massachusetts, the following Church Almanacs: 1830, 1833, 1835, 1836, 1837, 1838, 1839, 1840, 1842, 1843, 1844, 1847, 1848, 1849, 1865, 1905, and 1906. Address: EDWIN S. GORHAM, 37 East Twenty-eighth Street, New York.

THE Church series of tracts and S. S. cards by the *late* Rev. Wemyss Smith are for sale by MRS. WEMYSS SMITH, 104 Main Street, Norwalk, Conn.

VESTMENTS, any color: Cloth, $20.00; silk, $30.00; zuchettas, silk or velvet, $1.00; rabbis, plain $1.00, fancy $1.25 up: preaching stoles, $3.00 up. Rev. A. M. JUDD, Spencertown, Columbia County, N. Y.

WANTED, 1,000 agents to handle our fast selling Scripture mottoes, holiday postcards, etc. Large commission. Send 10 cents for samples and descriptive list. A. WELDER & SON, Charlevoix, Mich.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. $20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated. ANCHOR PRESS, Waterville, Conn.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ARUNDEL CHROMOS.—Large number in stock; many rare ones. Send for this month's printed list.—SAINT JUDE'S DEPOT, Birmingham, England.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

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PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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EUROPE—Passion Play—delightful tours. Organize small groups and go free. UNIVERSITY TOURS, Wilmington, Delaware.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

FOR SALE, a complete Spaulding gymnasium equipment; $150 cash. Apply to DEAN AITKINS, Trinity Cathedral, Michigan City, Ind.

APPEALS.

ALTAR HANGINGS, ETC.

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NOTICES.

GENERAL CLERGY RELIEF FUND.

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. McCLURE, Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

$1,200,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

The Corresponding Secretary, or
GEORGE GORDON KING, Treasurer.
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:
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A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

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Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:

Scranton, Wetmore & Co.

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LIVING CHURCH branch office, 153 LaSalle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED

[All books noted in this column can be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO. New York and London.

Comparative Religion. By W. St. Clair Tisdall, D.D.

THOMAS WHITTAKER, New York.

Aspects of the Spiritual. By J. Brierly, B.A., author of *Sidelights on Religion, Our City of God,* etc. Price, $1.40 net.

A. C. McCLURG & CO. Chicago.

Cyrus Hall McCormick, His Life and Work. By Herbert N. Casson, author of *The Romance of Steel, The Romance of the Reaper,* etc. Illustrated.

MACMILLAN & CO., New York.

The Two Empires, The Church and the World. By the late Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham, sometime *regius* professor of divinity, Cambridge. Price $1.75 net.

FUNK & WAGNALLS CO., New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. V. Goar-Innocent.

RICHARD G. BADGER, Boston.

The God Man, or The Life and Works of Jesus, the Christ and Son of God. A Poem in Fifteen Parts. By Rev. Henry Losch, M.D. With many notes and illustrations. Second revised and enlarged edition.

Under the Mulberry Trees, a Romance of the Old 'Forties. By Theron Brown, author of the *Red Shanty Boys,* etc.

WELLS GARDNER, DARTON & CO., London. (Imported by The Young Churchman Co., Milwaukee).

Plain Commentaries. *The Gospel According to St. Matthew.* By G. M. MacDermott, M.A., L.Th., vicar of Great Ellingham, and rector of Little Ellingham, Attleborough, Norfolk. Price, 35 cts. net; by mail 38 cts.

Plain Commentaries. *The Gospel According to St. Mark.* By G. M. MacDermott, M.A., L.Th. Price, 35 cts. net; by mail 38 cts.

PAMPHLETS.

Methods of Enlisting Men in Missions. By J. Campbell White. Price 5 cents each or $2.50 per hundred. [Published by the Laymen's Missionary Movement, New York.]

Special Issues of the National League for the Protection of the Family for 1906. By Rev. Samuel W. Dike, LL.D., Corresponding Secretary of the League, Auburndale, Mass. [Published by the Fort Hill Press, Boston, Mass.]

The World's Peace. A Sermon by Rev. James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, New York.

Church Extension. By the Rev. William Baker, rector of St. Matthew's Church, Bloomington, Ill.

English Church Manuals. *Principles of the Book of Common Prayer.* By the Rt. Rev. T. W. Drury, D.D., Bishop of Sodor and Man. *Confession,* according to the Bible and the Prayer Book. By the Rev. J. Denton Thompson, M.A., Rector and Hon. Canon of Birmingham. *Conscience.* By the Rev. Bernard C. Jackson, M.A., Vicar of St. Bride's, Liverpool. [Published by Longmans, Green & Co.]

SOME CHOICE BOOKS.

"THE COMMUNION OF SAINTS."

This very excellent book by the late Bishop Wilkinson, sometime Bishop of Truro, by the above title, we can now supply. Our stock did not arrive in time for All Saints' Day, when many wanted it, but we will be pleased to fill orders promptly now. The price is 34 cents post paid, and we commend it to all persons who love to dwell upon the communion of saints during this "Month of the Dead." This issue is the 16th edition.

"THE INVISIBLE GLORY."

This is the title of a volume of sermons by the late Bishop Wilkinson, published since his death. There are 36 sermons divided nearly equally under the following headings: "The Message of Peace," "The Message of Pardon," "The Message of Progress," and "The Message of Joy." No preacher in England had such a hold on the people who listened to him as had Bishop Wilkinson: and one can read his sermons with just as great enjoyment as though he were listening to the preacher himself. His magnetic power seems to be transmitted to the printed page. This is a large, handsome volume, large print also, so that it is a delight to read it. The price is $2.15 post paid.

"ONE BY ONE."

While speaking of Bishop Wilkinson's books, one should not lose sight of his "Counsels in

retreat for Those in Priestly and Episcopal Orders," published under the title of the above ...ng. This too, is issued since the Bishop's ...th. Of course it is intended for Bishops and ...ests, and the latter will find his advice on ... "Pastoral Dealings of Individuals" most ...pful. The price is $1.05 post paid.

CHARLOTTE MARY YONGE—AN APPRECIATION.

Many Church people have had the privilege of meeting Mrs. Romanes during her trip to this country, but many more could not see or hear her. We would commend to them her delightful book on Miss Yonge. Those who are familiar with Miss Yonge's novels would read this volume with great enjoyment; and those who are not familiar with the writings, would find this *Appreciation* a great stimulus to the reading of them all. Call her novels "old fashioned" if you will, but where will you find their equal in the fiction of to-day? The book is illustrated too, and the attractive volume sells for $1.75 post paid.

But an entirely different book by Mrs. Romanes is

"BIBLE READINGS WITH COMMENTS."

The following extract from the Preface explains what the book is: "This book is an attempt to meet the needs of some of the Church people of the present day. The writer has ventured to select various passages from the Old Testament and to add simple explanations of these passages which may, it is hoped, teach the children to look at and regard the Old Testament from the right point of view as the record of an age-long preparation for the Incarnation. The writer has tried to connect all parts of the children's religious training; to show them that the New Testament lies hidden in the Old, that the faith of the Catholic Church is not bound up with any particular view of inspiration, but that God did prepare the world for Christ, and the Old Testament records that preparation."

Do not get the impression that this is a child's book. The book is for adults, and intended to teach them so they can teach children. It is exceedingly valuable. The price is $1.60 post paid.

The above list of books is imported and for sale by The Young Churchman Co., Milwaukee, Wis.

The Church at Work

CORNERSTONE LAID FOR NOTABLE VIRGINIA CHURCH.

ON SS. Simon and Jude's day the cornerstone of the new Christ Church, Norfolk, diocese of Southern Virginia, was laid with imposing Church and masonic ceremonies. The procession from the chapel to the site of the new church was led by a vested choir of sixty male voices, under the direction of Mr. J. J. Miller, A.G.O., organist and choirmaster of the church. The choir was followed by the priests and deacons of the several churches in this vicinity, and the Bishop of Southern Virginia, and the Bishop Coadjutor of the diocese, vested in their Episcopal robes. Then followed Mr. R. M. Hughes, the registrar, bearing the copper box which contained the articles to be deposited in the cornerstone. Following him came Messrs. B. P. Loyall, W. W. Old, W. H. Taylor, M. K. King, and Tazewell Taylor, the trustees. Then came the vestrymen and then the masons, led by Grice Commandery, Knights of the Temple, followed by the royal arch and master masons. The masons were under the command of Most Worshipful Joseph W. Eggleston, Grand Master of masons of Virginia. The Rev. Francis C. Steinmetz was master of the Church ceremonies, with which the services of the occasion were begun.

The most impressive part of the ceremonies came when the beloved and venerable Bishop, surrounded by the dignitaries of the masonic fraternity clothed in their brilliant vestments, made the sign of the cross upon the stone and blessed it. Bishop Randolph used the same prayer that was said by Bishop Moore at the laying of the cornerstone of the present Christ Church in 1827. The masonic ceremonies which followed were conducted by the Most Worshipful Grand Master acting as Master of Norfolk Lodge No. 1, under whose auspices the cornerstones of the two previous churches were laid in 1800 and 1827, respectively. The square, level, and plumb used were the same that were used when the first cornerstone was laid, one hundred and nine years ago. At the close of the masonic ceremonies the rector, Mr. Steinmetz, as chairman of the building committee, came forward and received the stone from the Grand Master. The Marshal then made the proclamation that the cornerstone of the church to be erected had been found square, level, plumb, true, and trusty and well laid, according to the ancient customs of Freemasonry. The old cornerstone taken from present Christ Church was found to be marked 1800 and 1827, having been used after the fire in 1827. In it was found two engraved copper plates which, together with the stone, were on view. The old stone and plates are to be placed in the wall of the new church and suitably inscribed. The copper plate of 1800 bears the following inscription:

"On the 24th day of June, 1800, and in the 24th year of the American Independence, the first stone of this Protestant Episcopal Church was laid by the Revd. James Whitehead, Master of Lodge No. 1, assisted by his brethren and the Master of and brethren of Lodge No. 56, attended by the mayor, recorder, and alderman of the borough of Norfolk and a large concourse of the inhabitants, Thomas Newton, Robert Taylor, Robert Boush, James Tucker, and Thomas Willock being commissioners and William Rowe and Emmanuel C. Quinn, undertakers, which God prosper."

LAYING OF THE CORNERSTONE, CHRIST CHURCH, NORFOLK, VA.
[The priest in the foreground is the Rev. Francis C. Steinmetz, rector of the parish. Next him, but nearly hidden, is the Bishop of Southern Virginia.]

The plate bearing the following inscription was made in 1827:

"Christ Church. Built in 1800. Destroyed by fire March 9th, 1827.

"This building commenced and cornerstone laid June XX, A. D. 1827, by the Right Revd. Richard Channing Moore, D.D., Bishop of the Diocese of Virginia. The Revd. Henry William Ducachet, M. D., Rector, Robert E. Steed, John Southgate, John E. Holt, Richard Taylor, and Stephen Wright, Trustees; John Quincy Adams being President of the United States, William B. Giles, Governor of the Commonwealth of Virginia, and John E. Holt, Mayor of the Borough of Norfolk.

"John Southgate, the Revd. H. W. Ducachet, Gen. Rob. B. Taylor, Robert E. Steed, Miles

King, and Thom Williamson, the Building Committee. Levi Swain, builder. Laus Deo."

Beneath the inscription is a sketch of the present Christ Church edifice, remarkably correct as to details of its construction. The copper box placed in the stone contains the following articles:

"The Holy Bible in token of our recognition of that as the standard of our faith.

"A copy of the Book of Common Prayer and Hymnal, in token of our conforming to the worship of the Protestant Episcopal Church, and of our admiration of the evangelical and spiritual character of her ritual.

"An account of the succession of the American Bishops and the dates and places of their consecration, with a list of the Episcopal clergy of the several dioceses in the United States, in testimony of the apostolic ministry of this Church, as set forth in the *Living Church Annual*.

"Copy of the constitution and canons of the Protestant Episcopal Church in the United States and in the diocese of Southern Virginia, in token of our reverence of her authority and laws.

"A copy of the proceedings of the council of Southern Virginia held in Newport News, May, 1909.

"A copy of the historical paper written by the Rev. O. Sievers Barten, D.D., former rector of this church.

"Photographs of the present Christ Church.

"A copy of the proceedings of the ceremonies connected with the laying of the cornerstone of the present church in 1827.

"A copy of the charter of the city of Norfolk, Va.

"Copies of the newspapers of Norfolk: The Norfolk *Landmark, Virginian-Pilot, Ledger-Dispatch,* New York *Churchman, Southern Churchman,* LIVING CHURCH, *Spirit of Missions.*

"A collection of the United States coins of current issue and other coins.

"The order of service used on this occasion.

"A historical paper dated 1807.

"A copy of the 'Virginia Text Book,' containing a digest of the laws of the Grand Lodge of Virginia and the Constitution of Masonry.

"A copy of the Masonic ceremonies used on this occasion."

The address of Bishop Randolph followed the masonic ceremonies, upon which a newspaper made the following comment:

"It is needless to say that the address was in every way worthy the reputation of Bishop Randolph as an able, logical, and eloquent speaker. It was a magnificent tribute to the great mission of the Church in the world as well as to the membership of the old and historic Christ Church with its memories of the past and the future before it, for erecting to the worship and glory of God the magnificent structure now going up."

The great congregation was dismissed with the benediction by Bishop Tucker. The local chapter of the Brotherhood of St. Andrew were the ushers. Among those present were the mayor, the board of control, members of the city council, and the admiral of the Naval Station.

The architecture of the new edifice will be early English Perpendicular Gothic. The tower will be about 130 feet high. The exterior will be of Port Deposit granite and the interior will be lined throughout with Indiana limestone. It will be fire proof, the only wood being the roof beams. The size of the foundation is 75x100 feet.

It is expected that the church will be occupied for divine worship on the first Sunday in October, 1910. The church and auxiliary buildings will cost over $200,000.

CONSECRATION OF ST. PETER'S CHURCH, ST. PAUL.

THE CONSECRATION of St. Peter's Church, St. Paul, Minn., which took place on All Saints' Day, was prefaced by special services on Sunday, October 31st. At the morning service the Bishop of Nebraska preached to a large congregation, and paid a high tribute to the militant energy of Rev. C. Herbert Shutt, the rector, in which he said:

"It is a natural and legitimate instinct which leads men to mark the historical progress of a parish by associating that progress with dear ones departed, who helped to make possible the existence of that parish by deeds of self-sacrifice and love. That instinct may possibly have been an influence in deciding your rector and vestry to choose All Saints' Day for consecrating your church building. This completed, well-furnished church, and its spacious, comfortable rectory are concrete expressions of the self-sacrifice of both the living and the dead. And so on such an occasion as you are about to celebrate what should be more natural and instinctive than for you, sensible of the unnumbered mercies and blessings which have come to you as individuals and as a parish, to associate the day of this church's consecration with your dear ones who have passed into the nearer presence of Jesus Christ? This is an occasion I am sure of much happiness to each one of you, and to your rector, my friend and frater well beloved, whose tireless energy, cheery optimism, and unwavering courage and devotion have largely made possible the present pros-

REV. C. H. SHUTT.

perity and influential position of St. Peter's Church in this city and diocese. Your rector is a militant saint, and people have come to love him and to respect him because he is God's man and always rings true. And while I shall not be able to remain for the services of to-morrow, I beg to be permitted to join with your Bishop and the clergy and laity of your diocese in extending loving congratulations, and to pray that the Great Head of the Church may ever keep priest and people loyal to His sacred person." Bishop Edsall was the preacher at the evening service. He said that the building and consecration free from debt of this church was an achievement which, when one considered the resources of the congregation and the difficulties encountered, was not often paralleled.

Although All Saints' Day was marred by rain, a large congregation was present at 10 A. M. Most of the communicants of the parish had received at an earlier hour. The Bishop and attending clergy were met at the door of the church by the rector, wardens, and vestry, accompanied by the surpliced choir, and the procession moved up the aisle to the altar to the impressive strains of the chant, sung antiphonally by the Bishop and choir. The instrument of donation was read by the senior warden, Mr. Peterson, and after the prayers of consecration, the sentence of consecration was read by the Rev. Dr. John Wright of St. Paul's Church. Morning Prayer followed, being taken by the Rev. Messrs. Stowe, Pinkham, Pope, and Palmer; after which Bishop Edsall proceeded to the celebration of the Holy Communion, Professor Gesner of Seabury reading the epistle and Dean Mueller of Albert Lea reading the Gospel. Dean Purves of Minneapolis was the preacher. He sketched the history of the parish, referring to the fact that three of the clergy present were former rectors, Messrs. Gesner, Mueller, and himself, and said that no one could better appreciate what Mr. Shutt and his loyal band had accomplished during the past eight years than the men who had guided the earlier struggles of the parish. After the service a luncheon was served to those present in the guild rooms, and congratulatory speeches were made by Dean Sedgwick, Professor Gesner, Rev. I. P. Johnson, and Bishop Edsall, while the laymen of the parish were well represented by Messrs. J. Magill Smith and C. A. Eddy of the vestry. At the evening service the Bishop blessed a chalice and paten given in memory of Muriel Shutt, and two alms basins given in memory of Olive Klinkerbues.

St. Peter's Church is located on what is known as Dayton's Bluff, East St. Paul, a commanding site overlooking the entire city. Originally the parish was a mission of St. Paul's Church; regular services were first established in 1884 and for several years were held in rented halls. The original St. Peter's Church was built in 1888, the cornerstone being laid by Bishop Whipple. Since the Rev. C. Herbert Shutt took charge in 1901 a rectory has been built, the stone church remodeled and enlarged, doubling its seating capacity, and all debts have been paid save a small mortgage on the rectory.

WILL OBSERVE THE ADVENT WEEK OF PRAYER.

A LETTER asks that members of the Daughters of the King may be notified through THE LIVING CHURCH that their president, Mrs. Adam Denmead, directs attention to the letter from the Presiding Bishop urging the observance of the Advent Week of Prayer, and continues as follows:

"It seems to your president and to the members of the council, as expressed in a resolution passed at the last meeting, that as the purpose of our Order is identical with that of the Brotherhood, viz., the spread of Christ's kingdom upon earth, we should join in this movement and observe the Week of Prayer.

"We therefore request that every Chapter set apart the First Week in Advent for this purpose, and that every Daughter of the King offer special prayers to our Heavenly Father for the spread of His kingdom throughout the world.

"May He strengthen us all to be true and loyal members of that kingdom and faithful co-workers with Him 'who died for us, who lives for us and intercedes, our Saviour Jesus Christ.'

"Faithfully, GERTRUDE B. DENMEAD,
"President."

NEW RECTOR OF ST. JOHN'S, MONTREAL, CANADA.

A VERY beautiful and impressive service was held in the Church of St. John the Evangelist, Montreal, October 25th, when the Bishop inducted the Rev. Arthur French as rector, to succeed his lifelong friend and colleague, the Rev. Edmund Wood. The preacher on the occasion was the Very Rev. Frank Lawrence Vernon, Dean of Portland, Maine, who paid an eloquent tribute to the deceased rector's influence upon the Church. He said that the late Rev. Edmund Wood had borne witness to a truth which the men of his day had forgotten. It was on the value of the sacraments in uplifting mankind that the late rector laid special stress. The benediction was given by the Bishop. A large number of the city clergy took part in the procession.

The Rev. Arthur Thomas William French was born in San Francisco, being the only son of the late Captain Arthur French, a British sailor, who died a hero's death in the wreck of the steamer *Northerner,* in 1861. Mr. French began his education in St. John's

School, Montreal, under the care of the late Mr. Wood. He finished his education at the Wilberforce Theological College, Cuddesdon, and at Keble College, Oxford, England. He was ordained deacon by the late Bishop Selwyn, and priest by the Bishop of Lichfield, the Right Rev. Dr. Maclagan, afterwards Archbishop of York. He returned to Canada after his ordination, since which time he has been assistant at the Church of St. John the Evangelist.

ANOTHER CHAPEL DESTROYED IN CUBA.

WORD HAS just come to the Ven. W. W. Steel, Archdeacon of Havana, who is now in Philadelphia trying to raise funds with which to replace the two chapels destroyed by the late hurricane on the Isle of Pines, that another, at Guaniguanico, in the extreme western end of Cuba, has also been wrecked by the same storm. This building was erected a few years ago through the efforts of the congregation, which consists of Canadian Churchmen, and it is a very serious loss, as they will probably be unable to rebuild.

CLERICAL GATHERINGS.

THE AUTUMN meeting of the Convocation of San Francisco was held in St. Stephen's Church, San Francisco, on October 26th. At 11 A. M. the Holy Eucharist was celebrated, the sermon being preached by the Rev. G. M. Cutting, rector of St. Paul's Church, San Rafael. The afternoon session was devoted to the discussion of the ways to make Mission Study classes successful, Miss A. M. Hicks, the Rev. Alexander Eakin, and Miss Caroline Fiedler, who is conducting a training class for Sunday school teachers, being the speakers. The business session was held in the evening. The Bishop of the diocese presented the subject of devoting the Easter offerings in whole or in part to missionary purposes. The elections resulted in the reëlection of the present officers. The Bishop of Utah then spoke of his work, and appealed to the more settled cities of the Pacific Coast to help the workers in the inter-mountain country. The Rev. E. L. Parsons explained the matter of proportionate representation. The Rev. Cecil Marrack urged the coöperation of the city rectors with the Associated Charities in caring for needy families. The Rev. C. H. L. Chandler urged the holding of a United Sunday school service for the presentment of the Advent offering and a committee was appointed to attend to the matter.

THE AUTUMN meeting of the Pueblo Deanery was held at Holy Trinity Church, Pueblo, Col., on October 26th and 27th, opening with Evensong on Tuesday evening. The following morning the Holy Eucharist was celebrated by the dean, the Rev. W. J. Cordick, in whose parish the convocation was held. The Rev. S. R. S. Gray, rector of Ascension Church, read an interesting paper on "The Servant in the House." In the afternoon the cornerstone was laid of the new Church of the Ascension on the north side, making a new departure for that parish. Evensong was said at 5 o'clock at which there was a meditation by the Bishop on some of the characteristics of a saintly life, suggested by the fact that the day was the eve of SS. Simon and Jude. The evening was devoted to a missionary meeting the Rev. H. R. Remsen speaking on "The Apportionment Plan"; the Rev. J. M. McBride on "Missions of the Diocese"; and Dr. Kramer of All Saints' Church, Denver, spoke on his gleanings from the Sixth Missionary Department Conference at Sioux Falls, S. D. After the blessing by the Bishop the deanery adjourned. Eleven clergy were present besides the Bishop.

THE NORTHERN Convocation of the diocese of Easton met in North Elk parish October 26th and 27th. Services were held in the parish church (St. Mary's), North East, Md., and in St. Mark's chapel, near Perryville. There were present during its session besides the rector, the Rev. Dr. Oliver H. Murphy, the Rev. William A. Coale (dean), Rev. Dr. H. B. Martin, and the Rev. Messrs. H. M. G. Huff, and William Schouler; with the Rev. Edward G. Knight of the diocese of Pennsylvania. The preachers at the convocation services were the last named, with the Rev. Dr. Martin. The subjects discussed were, "The Church: The Kingdom of God, The Body and Bride of Christ, The Mother of the New Born"; and "The Holy Communion: What it is, The Food of the Child of God, How to Prepare for its Reception." The speakers were the Rev. Messrs. Huff, Knight, and Schouler, with the Rev. Dr. Martin.

THE CLERGY of the Burlington district and of Franklin county, Vermont, met at Milton on October 11th and 12th. Addresses made by the Rev. Mr. Wilson of China on that mission field; by the Rev. Mr. Forsythe "Missions in Vermont"; by the Rev. Mr. Watkins on "Pastor and People"; and by the Rev. Mr. Currier on "Moral Laxity in Rural Vermont." A paper by Bishop Gore on "Christianity and Socialism," was read by one of the clergy; and Rev. Dr. Bliss gave the closing sermon on "The Sword of the Spirit." Trinity Church, Wilton has now become one of the most promising and successful missions of the diocese. With its new church and improvements, its surpliced choir, and organizations, and the renewed interest of its people, under its zealous priest, the Rev. J. G. Currier, the mission may soon become a parish.

THE AUTUMN meeting of the Archdeaconry of Hartford (Conn.) was held on November 2d at St. John's Church, Rockville. Archdeacon Biddle presided. The sermon at the Holy Communion was preached by the Rev. Frederick W. Harriman, D.D., of Windsor. The Clericus met in the afternoon. A paper was read by Rev. Harry I. Bodley of New Britain, his subject being "To What Extent Should the Church Ask the State to Control Men?" He considered the subject under three heads, Prohibition and Temperance, Marriage and Divorce, and Sunday Observance. The rector was congratulated on the completion of ten years in the parish. In the evening a meeting was held at which an address was given on "Church Unity," by the Bishop of the diocese. Rev. Dr. R. H. Potter, a Hartford Congregational minister, also spoke.

THE PROVIDENCE (R. I.) Convocation held its fifteenth regular meeting in Christ Church, South Providence, on October 27th. The session was opened with the Evening Prayer, followed by a strong missionary address by the Rev. E. C. Bennett of Greenville, R. I. At the business meeting, which was presided over by Bishop McVickar, twenty-two clergymen and twenty-three delegates were in attendance. The diocesan missionary, the Rev. Charles A. Meader, gave a very interesting account of his work in the western part of the state. The reports from the various mission stations were quite enthusiastic. The election of a dean to serve for the next two years was postponed until the next meeting of the Convocation.

THE FOLLOWING are the subjects of papers and addresses at the Southern Convocation of the diocese of Michigan (the Rev. Dr. Channer, Dean), held recently at Hudson: Clerical Support (Rev. A. K. Hall), The Cathedral Historically (Rev. Wm. Gardam), Temperance (Rev. R. E. Macduff), Missions (Rev. Dr. W. S. Sayres, general missionary of the diocese). The sermon was delivered by Rev. Charles O'Meara of Monroe.

THE CHARLESTON (S. C.) CLERICUS, which meets every Wednesday, has taken up for discussion some interesting subjects suggested by the Bishop. Some of these are: "How Far Shall we Give our People the Results of Higher Criticism?"; "Sunday Schools and Modern Pedagogical Methods"; "Pulpit Treatment of Political Questions"; "The Church and Labor"; "Methods of Relief Work."

WORK OF THE WOMEN'S ORGANIZATIONS.

THE ANNUAL meeting of the local assembly of the Daughters of the King was held in Christ Church, Alameda, Cal., on October 30th. The service was in the nature of a memorial for members of the assembly who have passed away. A complete set of red altar hangings, the gift of the Altar Chapter, was blessed by the Bishop, and a brass memorial tablet, the gift of the Emmanuel Chapter of the Daughters of the King, was unveiled. On this tablet was engraved a facsimile of the badge of the order and the names of the three members who have been called home: Lucy Morse Slosson, Jessie Morse French, Sarah O. Currier. The Holy Eucharist was celebrated by the Bishop of the diocese, who also preached. The reports at the business session were most encouraging. Several new chapters made their first report, and the formation of several others in the near future was discussed. The election of officers for the coming year resulted as follows: President, Mrs. S. L. Abbott; First Vice-President, Mrs. B. M. Weeden; Second Vice-President, Mrs. H. M. Willetts; Recording Secretary, Miss Best; Corresponding Secretary, Mrs. W. C. Morrow; Treasurer, Mrs. G. A. Moss; Editor, Mrs. D. O. Kelley.

THE THIRTY-SECOND annual meeting of the Massachusetts branch of the Auxiliary was held at Trinity Church and chapel, Boston, on Wednesday, November 3d, with a large attendance. The Holy Communion was celebrated early in the forenoon by Bishop Lawrence, assisted by the Rev. Reuben Kidner, assistant rector of the parish. At the business meeting which followed the Bishop gave the address of welcome, referring especially to the growth of interest in missions in the past fifteen years. An address also was made by Mrs. Francis C. Lowell, the president of the Auxiliary, and reports were submitted from the several officers. An interesting feature was an address by Miss Julia C. Emery, who told of her recent tour among the mission stations of the world. At the afternoon session addresses were made by the Bishop of Oklahoma and the Rev. Francis L. H. Pott of St. John's College, Shanghai. The election of officers resulted in the reëlection of Mrs. Lowell, as president; Mrs. William Lawrence and Mrs. S. V. R. Thayer, honorary vice-presidents; Miss Alice M. Morgan, secretary; Mrs. H. S. Macomber, treasurer; Miss Lucy C. Sturgis, educational secretary.

FOLLOWING what has come to be an established custom, the Auxiliary on Monday, October 25th, gathered in St. Luke's Church, San Francisco, for the presentation of the year's portion of the Triennial united offering. The service was the Holy Eucharist, with the Bishop of the diocese as celebrant, assisted by the Rev. Edward Morgan, rector of the parish. The sermon was by the Bishop of Utah, whose topic was the parable of the Lost Sheep. After the service Bishop Spalding told the ladies something of his work and of his faithful and competent women workers. At the end of this after-meeting, the amount of the morning's offering was announced as $513.65.

THE MISSIONARY LEAGUE, consisting of the Woman's Auxiliaries of Manitowoc, Sheboygan Falls, Sheboygan, and Plymouth, diocese of Fond du Lac, held its second meeting in St. Paul's Church, Plymouth, on Thursday, November 4th. There was a celebration of the Holy Communion by the rector, the Rev. Doane Upjohn. The sermon was by

Bishop Weller. The meeting was held after luncheon, in the parish house. Addresses were made by Bishop Weller; Mrs. Mann, president of the Auxiliary; Mrs. Sanborn, president of the Fond du Lac Auxiliary; Mrs. G. W. Zerler, the rector, and the Rev. Llewelyn B. Hastings of Manitowoc.

THE ANNUAL meeting of the Daughters of the King for the diocese of Connecticut was held on Thursday, November 4th, at St. Mark's, New Britain. The sermon was delivered by the Rev. George T. Linsley of the Church of the Good Shepherd, Hartford. The Bishop of the diocese was one of the speakers. The report of the recording secretary showed the order to be in good condition throughout the diocese. Several brief addresses were made at the afternoon session. The following officers were elected: President, Miss Ada Burt, Hartford; First Vice-President, Mrs. H. C. Wheeler, Waterbury; Second Vice-President, Mrs. W. W. Rice, New Haven; Recording Secretary, Miss Julia McLean, Portland; Corresponding Secretary, Mrs. Henry Macbeth, Bethel; Treasurer, Mrs. M. E. Redfield, New Haven; Auditor, Miss Mary Alcott, New Haven; Executive Board: Mrs. C. E. Bauman, New Haven; Mrs. S. Smith, North Haven; Mrs. C. W. Patten, Meriden.

THE TWENTY-NINTH convention of the Local Assembly of the Daughters of the King was held at St. John's Church, Cuyahoga Falls, Ohio, on October 22nd and 23rd. The convention was opened on Friday evening with meditation and Evensong, conducted by the Rev. Robert Kell of St. Stephen's Church, East Liverpool, Ohio, and the Rev. William M. Washington, Ph. D. of St. John's. The programme for Saturday commenced with Morning Prayer and Holy Communion. A luncheon and social time proceeded the business session in the afternoon. An interesting programme followed, consisting of several excellent papers relative to Daughters' work, and addresses by the Rev. R. M. Church of St. John's Church, Cleveland, the Rev. Robert Kell of East Liverpool, and the Rev. Dr. Washington.

THE AUXILIARY connected with St. James' Church, Pulaski, N. Y., has mapped out an excellent programme in connection with the "Mission Study Class" for 1909-1910. The general subject is "The American Church in Brazil and Among the Poor Whites." The members will meet at stated times at the residences of members, and the variety of names on the programme tells that the interest is not confined to a mere handful, as is often the case.

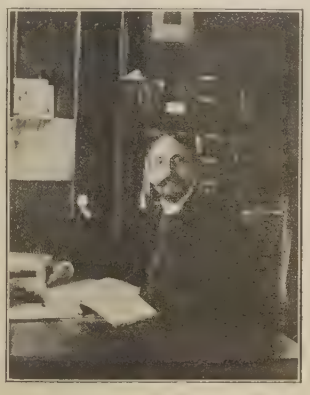
MORE THAN one hundred members of the Woman's Auxiliary met in St. Ann's Chapel, Brooklyn, on Thursday afternoon. To permit of a larger exhibit from mission workers in foreign lands it was decided to postpone the exhibition until December.

RECENT ANNIVERSARIES.

THE TWENTY-FIFTH anniversary of the founding of St. John's parish, Worcester, Mass. (the Rev. W. S. Danker, rector), was celebrated on October 24th. The preacher in the morning was the Bishop of the diocese, and at this service a new pulpit in memory of Samuel A. Bishop, the first senior warden, and a credence table in memory of Mrs. Kate Emerson were dedicated. The preacher at the evening service was the Very Rev. Henry Hague. The offerings at all the services were for the new organ fund. A parish reception was held on the following day under the auspices of the Woman's Guild, at which the speakers were the rectors of the Springfield churches. St. John's parish was one of the two parishes founded by the late Rev. Dr. W. R. Huntington when rector of All Saints', Worcester. There are now about 325 communicants.

THE FIFTEENTH anniversary of the Church of the Transfiguration, Freeport, L. I., was observed with appropriate sermons and musical features on Sunday, November 7th. The Rev. Pelham St. George Bissell, rector, preached an historical sermon at the midday service, and the Rev. Dr. St. Clair Hester of the Church of the Messiah, Brooklyn, spoke in the evening. The congregation now owns a well appointed church building in a desirable section of the village, and an attractive rectory on the church site. The congregation has grown stronger under the present rector.

THE REV. JAMES CLARENCE JONES, Ph.D., was tendered a surprise reception by the Men's Guild of St. Mary's Church, Brooklyn, on Thursday evening, November 4th, in honor of the tenth anniversary of his rectorship. About one hundred men of the parish attended. Congratulatory addresses were made by Bishop Burgess, Rev. Townsend G. Jackson, Rev. Frederick A. Wright, Rev. E. A. Angell, Rev. George C. Groves, Jr., and Mr. James Sherlock, senior warden of the parish. A fitting response was made by Dr. Jones.



REV. J. C. JONES, PH.D.

OBSERVANCE OF ALL SAINTS' DAY.

ALL SAINTS' DAY at St. Paul's Church, Boston, had special significance, for the service held in the morning was a memorial to the late rector, the Rev. William Howard Falkner, whose death abroad early in the summer came as such a shock to the parish and to the diocese as well. The sermon was preached by the Rev. C. Campbell Walker, rector of St. Ann's Church, Brooklyn, N. Y., and others taking part in the service were the Rev. John B. Falkner of St. Matthew's Church, Philadelphia, father of the deceased, who read the lesson for the day; the Rev. Dr. Louis De Cormis and the Rev. Frank Poole Johnson, the latter associated with Mr. Falkner during his short rectorship at St. Paul's. Mr. Walker took for his text Revelation 7: 9, supplemented by the verse, "Blessed are the pure in heart, for they shall see God." In speaking of the late rector he said: "The face and life of him who ministered to you is still familiar to you. To you he was minister, husband, son, and friend. That which kept him true, and made him count not even his life too dear to give for our Lord Jesus Christ, was because one face and form and message was ever before his vision—the sight that Christ had promised. William Howard Falkner was one of the purest and dearest of souls. We who knew him loved him for what he was, and as we follow him his inspiration reaches us to-day, and one day, with every tie here broken, we will be united with him in the presence of Jesus Christ."

ON THE afternoon of All Saints' Day the clergy of the city of Indianapolis held a memorial service at Crown Hill Cemetery. The main part of the service, consisting of portions of the Burial Office, psalms [illegible] ture lesson, the Apostles' Creed, a hymn [illegible] an address, was held at the grave of [illegible] Knickerbacker. The graves of the other deceased clergy were visited in turn, and prayers for the dead were read at each grave. The clergy commemorated besides Bishop Knickerbacker were Bishops Upfold and Talbot, the Rev. R. C. Talbot, the Rev. George B. Engle, and the Rev. J. H. Ranger. Beautiful remembrances were laid on the resting places of the departed. The service was concluded with a second recitation of the Creed, a prayer, and the benediction at the grave of Mr. Ranger. Despite the threatening aspect of the weather, there was a good attendance of Church people.

THERE WERE choral Eucharists on All Saints' Day and the commemoration of All Souls in St. Paul's Cathedral, Fond du Lac, Wis. The celebrant was the Rev. B. Talbot Rogers, D.D., warden of Grafton Hall, and the music was sung by the pupils of that school. A long list of the names of those to be commemorated was read at the service on All Souls' Day. On this day the Bishop also consecrated a lot in Rienzi Cemetery for the Sisters of the Holy Nativity. He was assisted by the Ven. Archdeacon Rogers and the Rev. Canon Sanborn.

VESPERS of the dead were sung at St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on the eve of All Souls, and after the service some twenty-five persons joined the parochial branch of the Guild of All Souls. During November requiem celebrations for the repose of the souls of the departed will be said twice a week in addition to the daily parish celebration.

MEMORIAL AND OTHER GIFTS.

ON ALL SAINTS' DAY Trinity Church, Easton, Pa. (the Rev. P. M. Kerridge, rector), celebrated the 90th anniversary of its foundation as a parish in a notable manner. In the presence of a congregation which completely filled the church, and assisted by several visiting clergy, at the morning service Bishop Talbot dedicated the refurnished sanctuary containing the following memorials: An altar of Italian marble (erected in memory of Mrs. Mathilda N. Dunham, for many years a faithful communicant); a reredos of carved Caen stone containing both a credence and a piscina; a Bishop's throne and a priest's sedilia, each of carved Caen stone. These are respectively in memory of Minnie Clemens Sistare, Dr. and Mrs. Edward K. Dunham, and Mark T. Warne. The Bishop, in an eloquent sermon on "The Communion of Saints," alluded to the achievements of these "loved ones gone before" in the upbuilding of Trinity. These new memorials (with the redecorated chancel) are beautiful and artistic in every way. Special mention should be made of the carving of the reredos, in its three main panels. The center one contains the figure of our Lord holding in His sacrificial hands the chalice. The panel on the left contains the figure of a king holding in one hand his crown and in the other a cross. On the right the panel contains the figure of a woman bowing in adoration before the feast of Divine Love. Later on there is to be placed in front of the choir a magnificent rood screen of iron and brass, given in memory of the late Joseph S. Rodenbaugh, by his widow.

AN ELABORATELY designed Italian white marble altar, given by Mr. Edward L. Young in memory of his father, the late E. F. C. Young (for twenty years a vestryman), was dedicated in St. John's Church, Jersey City Heights, N. J., on Sunday morning, Nov. 7th. The Rev. George D. Hadley, rector of the parish, and the Rev. Dr. Edward L. Stoddard, *rector emeritus*, officiated. The special service of dedication preceded a mid-day celebra-

tion of the Holy Communion, during which Dr. Stoddard preached a timely sermon. The new altar was executed in Italy from designs furnished by the Gorham Company of New York; it weighs nearly ten tons. A large panel of the reredos extending across the entire front of the memorial presents a strikingly handsome reproduction of da Vinci's famous painting, "The Last Supper." The figures comprising the group are exquisitely carved, and even the finest details of each feature are carefully reproduced. Besides having the new altar, the entire wainscoting of the chancel has been replaced by wainscoting of Carrara marble, giving a much better aspect to the whole sanctuary. St. John's parish is numerically one of the strongest parishes in New Jersey. There are many guilds and other societies at work; there is a highly efficient choir; 1,663 communicants are enrolled; the Sunday school numbers 747 pupils, and $1,799.11 was contributed to its support by the parish in the last conventional year. St. Stephen's is a parochial mission (305 communicants) of St. John's Church.

EIGHT LAMPS were set in place on Friday, October 28th, in the chancel of St. Paul's Church, Clinton Street, Brooklyn. Of these the sanctuary lamp of antique silver hung for more than two hundred years before the Blessed Sacrament in one of the churches in Palermo, Sicily. It was sold to a collector of antiques who was greatly impressed with its beauty, and now once more finds itself performing the function for which it was called into being. The other lamps, finished in antique silver, were made by Benziger Bros. of New York. The lamps were blessed at a special service on Friday evening, October 29th.

THE HANDSOME rood screen just erected in Grace Church, Mt. Airy, Philadelphia, was dedicated on Sunday, November 7th, at the 10:30 A. M. service, the rector officiating and using a special service authorized by the Bishop of the diocese. The screen was presented by James Wilson Bayard, a vestryman of the parish, and is a memorial to the late Miss Anna M. Bayard. It is made of Caen stone to harmonize with the new altar and reredos lately erected, and is a fine example of Gothic work. Grace Church is now one of the most beautiful and complete in the diocese.

AT EVENSONG on October 31st there was blessed at Christ Church, Schenectady, N. Y., a carved oak eagle lectern in memory of David F. Guy and his wife, Ellen E. Guy. Mr. Guy died a year ago last spring. He had been a member of the vestry since 1899, and for many years acted as lay reader. The memorial is the gift of Mr. and Mrs. Guy's children, Charles S. Guy of Schenectady and Mrs. Adams of Cambridge, Mass.

A PRIVATE Communion set, given in memory of Mr. F. A. Mitchell, has been presented to the parish of the Holy Communion, Charleston, S. C. (Rev. F. H. Harding, rector). Mr. Mitchell was for many years a vestryman and warden, and he himself in his lifetime had given many pieces to complete the vessels and vestments necessary to the Communion service, so that this memorial given by his family is especially appropriate.

A HANDSOME memorial window erected in Christ Church, Beatrice, Neb., to the memory of Mrs. Albert Samuel Maxwell by the Daughters of the King, was dedicated by the Rev. William A. Mulligan, rector, at the morning service on the Twenty-first Sunday after Trinity.

A TABLET of handsome design has recently been placed in Trinity Church, Fredonia, N. Y., in memory of the Hon. George W. Barker, who was for thirty years a warden of the parish. It is the gift of his daughter, Mrs. John Woodward of Buffalo.

BY THE WILL of Miss Elizabeth S. Bangs long a member of Trinity Church, Boston, two charities dear to the hearts of the Massachusetts diocese, especially Boston, the Episcopal City Mission and the Children's Hospital, are given $2,500 each.

A HANDSOME altar service book has been presented to St. James Church, Canton, Pa., by Mr. Lewis Buddy 3d of New York, in memory of his mother, Mrs. Emma Carr Buddy. It was dedicated on the Feast of All Saints.

CHURCH CLUB MEETINGS.

ON MONDAY night, November 1st, in St. Michael's parish house, the Churchman's Club of Charleston held its annual meeting for the election of officers. The following were elected: President, E. K. Marshall; First Vice-President, W. C. Bissell; Second Vice-President, Huger Sinkler; Secretary, Isaac Mazyck; Treasurer, H. C. Gill. The Bishop was present and addressed the club. He spoke to the members of the great opportunities before them and how as Bishop he felt the need of such an organization of representative Churchmen on whom he might rely for interest and coöperation in the work of the Church. The meeting was well attended and it was decided that the club have a dinner early in December and that an effort be made to get as many as possible of the laymen of the city to attend, that greater interest in the layman's work might be aroused.

ONE OF THE best annual meetings of the Michigan diocesan Church Club was held on the evening of November 4th in the Y. M. C. A. building. Notwithstanding the lugubrious subject to be discussed, "What is the Matter With the Church?" 125 members were present. The general feeling seemed to prevail that there was not any serious trouble afflicting the Church. Dean Marquis, the first speaker, deprecated the too common custom of "knocking" as a cheap way to applause. If anything is the matter with the Church it is ourselves who are to blame. More initiative on the part of laymen is necessary. Prof. Thompson of the University of Ann Arbor deprecated the introduction of political topics in the pulpit. Judge Reilly followed on the same line, saying that the clergyman must preach on that which the people desired—that is, religious topics. The Rev. Dr. Faber of St. John's Church made a helpful address. The former officers were re-elected for the most part.

THE FALL MEETING of the Churchman's League was held at "The Highland," Washington, D. C., last Monday at 8 o'clock. The Rev. F. L. H. Pott, D.D., president of St. John's University, Shanghai, gave an interesting address on the missionary situation in China. A report of the seventeenth annual Conference of Church Clubs held in New York City May last was distributed to those present. After the adjournment of the meeting the usual supper was served. Admiral Mordecai T. Endicott is president of the League and Mr. John Lane Johns is secretary.

THE ANNUAL dinner of St. Mark's Men's Club, Berkeley, Cal., was held on the evening of October 27th. The toastmaster was Prof. C. M. Gayley of the University of California. The chief speakers were Judge Henry S. Melvin of the Supreme Court of the state, Bishop Spalding of Utah, and the Bishop of California. About one hundred men were present at the dinner.

THE ANNUAL meeting of the Churchmen's League of Troy, N. Y., was held at the Church of the Holy Cross, Troy, at 8 P. M., October 28th. The rector, the Rev. E. W. Babcock, read a short service appropriate to St. Simon and St. Jude's Day. The hymns were sung by the choir and men of the league. After the service, the members of the league assembled in the Mary Warren Free Institute building. The following officers were elected for the ensuing year: President, Herbert R. Mann; Vice-President, James F. Upham; Secretary, George Birtwell; Treasurer, Charles R. Ford. Alvin E. Mambert of the Surrogate's Court read a paper "On Wills." Mr. George Kirk, one of the leading Sunday school teachers in Troy, addressed the league in the interest of Sunday schools.

THE MEN'S CLUB of St. Joseph's Church, Detroit, Mich., gave a supper on the evening of November 5th at the Hotel Fuller. The parish is at present without a rector. Bishop Williams was present as the guest of honor and made an address of encouragement, dwelling especially upon laymen's work. The Rev. S. W. Frisbie was also present and spoke. The feature of the evening was the presentation to Thatcher W. Root, retiring superintendent of the Sunday school, of a watch and guard by the teachers and vestry. The presentation was made by Mr. Rae.

A MEETING of laymen was held November 5th at the Bishop's residence, Washington, D. C., to give the Bishop an opportunity to meet the influential laity and talk over with them Church and diocesan affairs, particularly the forthcoming Missionary Council. About twenty-five were invited from each parish, each rector sending in the list of names.

THE FOURTH annual dinner of the Men's Club of the parish of St. Jude and the Nativity, Philadelphia, was held on Thursday evening, November 4th, seventy-five members and visitors attending.

REV. DR. HARDING DECLINES.

The Rev. John R. Harding, D.D., has declined his election as secretary of the Second Department Missionary Council.

FATHER SARGENT SECEDES.

WE REGRET to learn by letters received from England, that the Rev. Henry R. Sargent, late of Holy Cross, West Park, N. Y., has gone to England for the purpose of making his submission to the Roman communion. Though educated in the Unitarian body, he has been for over twenty years a valued and honored priest of the American Church; but for some time he has been greatly unsettled by the scandals in connection with the abuse of Canon 19.

GREAT IMPROVEMENTS AT GRACE CHURCH, BROOKLYN.

DURING THE summer and fall alterations and additions have been made to Grace Church, Brooklyn Heights, N. Y., which have cost about $25,000. These improvements enhance the beautiful and impressive interior. On Sunday morning, November 7th, the Bishop of Long Island, a former rector of this parish, dedicated these memorials and gifts. Ten new columns of gray sandstone now replace the old wooden shafts. They are clustered Gothic columns, each surmounted by a carved cap, using as motifs in the ornament, the grape, ash, pomegranate, ivy, thistle, rose, maple, fig, oak, and passion flower. Two of the columns have richly carved corbels of angel-figures bearing shields on which memorial inscriptions are cut in the bases. The donors of columns are: Henry E. Pierrepont, Mrs. Wilhelmus Mynderse, Edward H. Litchfield, Miss Anna J. Pierrepont, Mr. and Miss Whitehouse, Mrs. and Miss Sanger, R. S. Gould, Miss Mary Benson, and John F. Halstead. A new west doorway from the church to the west vestibule has been given by Miss Julia J. Pierrepont in memory of her mother. It is of the same stone as the columns, with doors of richly paneled oak. Another new doorway, somewhat smaller, and leading into the north vestibule, has been given by a donor who prefers that his name should not be disclosed. This, too, is of stone, with richly

carved corbels, and has paneled oak doors to harmonize with those of the Pierrepont memorial. All of the sculpture for these doors and capitals was modeled by Lee Lawrie of New Haven, a pupil of St. Gaudens, who also modeled all of the carving on the Benson door, finished a year ago. The two angel corbels were modeled by Mrs. Caroline Peddle Ball of Westfield, N. J. The most remarkable change in the appearance of the interior, however, is due to the removal of the old west gallery, only a narrow cross passage being retained. While these alterations were in progress, the organ was entirely rebuilt, new electric action being provided. The instrument is now one of the finest church organs in the city. New electric fixtures throughout and redecorating of the roof complete the changes, all of which were designed by Herbert Wheaton Congdon, A.A.I.A., of the firm of Henry M. Congdon & Son, architects, and carried out under his personal supervision. In addition to the other work, new bronze hymn tablets have been presented to the church by a vestryman, and a new cement sidewalk laid on the north, south, and east sides of the building and a new iron fence, reaching from Hicks street to the west line of the church property. The money for all these improvements was contributed by different individuals in the congregation, each gift being either a memorial or a free-will offering.

The offering in this church last Easter Day, for the first time in the history of the parish, was given to missions at the instance of the Rev. Dr. C. F. J. Wrigley, rector. It amounted to $8,800, the largest offering for missions in many years.

OBSEQUIES OF THE VEN. LEWIS CAMERON.

THE FUNERAL services for the Ven. Lewis Cameron, rector of the Church of the Holy Communion, South Orange, N. J., and head of the Archdeaconry of Newark, whose death was chronicled in these columns last week, were held in the parish church on Wednesday, November 3rd. Bishop Lines officiated, being assisted by the Rev. Charles T. Walkley, rector of Grace Church, Orange. About four-score clergy were in procession. The wardens and vestrymen were honorary pallbearers. Parishioners, clergy not vested, field and staff officers of the First Regiment, N. G. N. J., delegations from fraternal and social organizations crowded the edifice. As a mark of respect to the Archdeacon flags were worn at half-staff on the schools and other public buildings of the village; the stores and business offices were closed. An appropriate minute was adopted by the clergy, and the Bishop made a fitting address at the meeting in which he referred to the life and character of Archdeacon Cameron and urged his brethren to emulate the virtues of the one they mourned. Taps were sounded by the regimental bugler and the body was borne to Newport, R. I., where it was buried beside Mrs. Cameron. Miss Mary Rhinelander Cameron alone survives her parents.

POSITIVE ETHICS IN SCHOOL TEACHING.

NOTICES have gone out of a conference to be held in Boston, Mass., under the auspices of the Commission on Religious and Moral Training in the Public Schools of the Massachusetts diocese, to be held at the Twentieth Century Club on November 19th. The subject to be considered will be "Positive Ethics in Public School Teaching," to be considered under three heads: "The Lack of Ethical Teaching," to be opened by Professor Francis G. Peabody of Harvard; "Present Attempts to Supply This Teaching," to be opened by Frederick A. Tupper, headmaster of the Brighton High School; and "Suggested Methods for Improvement," the discussion to be opened by Robert H. Willson, physician to the University of Pennsylvania. Bishop Lawrence will preside at the conference.

CONGREGATIONAL MINISTER RECEIVED.

INFORMATION is received to the effect that the Rev. Clarence S. Sargent, for the past eight years pastor of Plymouth Congregational Church, Wichita, Kan., has made application for holy orders in the Church, and will be placed temporarily in charge of work at Hutchinson, Kan., in the missionary district of Salina.

ACCESSIONS FROM ROME.

IN A LATE number of the *Canadian Churchman* there is printed a letter from fifty-seven members of a French Roman Catholic church in Montreal, addressed to the Archbishop of that see, stating that the parties in question have retired from the Roman obedience and associated themselves with the Anglican communion, by reason of unscriptural dogmas which are taught in behalf of the Church of Rome.

At a time when much ado is raised over occasional secessions from this communion to Rome, it is proper that the public should realize that the present religious unrest works both ways.

CATHOLIC CLUBS MEET IN BOSTON.

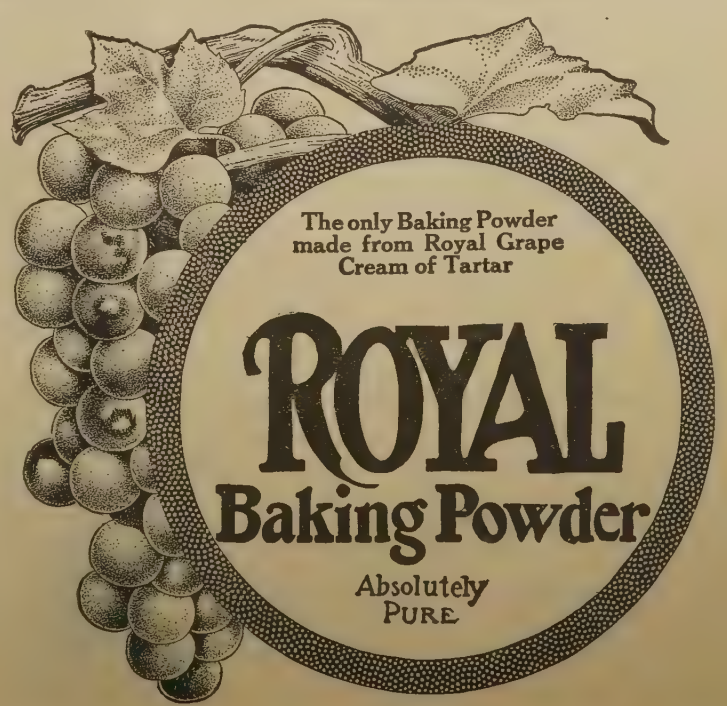
THE SEMI-ANNUAL council of the Catholic Clubs was held at the Church of St. John the Evangelist, Boston, Mass., on the morning of Wednesday, November 3d. There was a high celebration of the Holy Eucharist with the Rev. Albert E. Tovey, S.S.J.E., as celebrant. The sermon was preached by the Rev. Dr. Arthur Ritchie of St. Ignatius' Church, New York. Much of what Dr. Ritchie said was in the nature of an opposition to recently published views relative to Church unity. He said that there were two dangers confronting the Church just now. One is this very idea of unity and the other the so-called modernism. Said Dr. Ritchie:

"We are told that the episcopal ordination is the only real difference between the sects and the Church; that episcopacy is the only real barrier between the Church and the denominations. This is a mistake. It is only one of the barriers. There is the principle of the authority of the Church which the Protestant denominations do not recognize at all. Protestants do not recognize anything but the individual interpretation of holy scripture. We are bound by the interpretations of the Church. This is one great stumbling block to unity. Another barrier is our belief in the salvation of souls through the sacramental system, which the Protestants do not recognize at all. With them salvation is obtained simply through faith and conversion. Our Prayer Book teaches us that we must come to God through baptism, confirmation, and the Holy Eucharist."

NEW CHURCHES AND OTHER IMPROVEMENTS.

SUNDAY afternoon, October 24th, Bishop Burton laid the cornerstone of the new Church of St. Andrew, Fort Thomas Avenue, Fort Thomas, Ky. The mission there was started about two years ago under the authority of the Cathedral chapter by the appointment as missionary of the Rev. Custis Fletcher. His work has been ably carried on, sustained by his Church Guild of energetic women. A lot having been secured the laying of the cornerstone soon followed. There were present Bishop Burton, Archdeacon Caswell, Rev. Messrs. Custis Fletcher, J. M. Magruder, Rev. A. A. Pruden of the U. S. Army, post chaplain, Fort Thomas. The office used was that sanctioned by the late Bishop Nicholson of Milwaukee, and authorized for this occasion by Bishop Burton. The singing of the St. Andrew's choir of men and women was most excellent, and their reverential behavior added greatly to the dignity of the proceedings. Bishop Burton's address was most appropriate and helpful.

THE CORNERSTONE of the new St. Luke's Church, corner of Van Ness Avenue and Clay Street, San Francisco, was laid on St. Luke's Day. This service was preceded by a celebration of the Holy Eucharist in the temporary building with the Bishop of the diocese as celebrant and the Bishop of Utah as preacher. At the conclusion of the service the Bishops, clergy, and congregation proceeded to the new site, and with due solemnity and the cus-



tomary ritual the cornerstone was placed in position.

AT ST. MARGARET'S CHURCH, Washington, D. C., the frame for the new east window is now being put into place. As soon as this work is done the space will be boarded up until the window, which Messrs. Tiffany & Co. of New York are making for it, can be put into the frame prepared for it. The window will represent Christ at Emmaus—"the afternoon of the Resurrection," and the inscription below it will be: "Abide with us." The handsome new altar which has also been given to St. Margaret's Church is now finished and ready to be erected in the church, but it will not be in place until the east window has been put in. A new lectern has also been donated.

THE NEW parish home for St. Paul's Cathedral, Oklahoma City, Okla., was opened and blessed by the Bishop, October 13th. It is now in full occupation. Its cost, some $12,000, has been largely provided by gifts from generous Eastern friends. The people of the parish and city have purchased a home for the Bishop at a cost of $7,500, the past year.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Illness of the Rev. Z. S. Farland.

THE Rev. Z. S. FARLAND, who recently resigned the charge of All Saints', Atlanta, and accepted that of St. John's, Roanoke, Va., has suffered a serious collapse and has been ordered by his physicians to take a six months' rest. He will probably sail soon for Europe.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Rector Elected at Oakville—Deaths Among the Laity—School Chapel Dedicated at Middlebury.

ALL SAINTS', Oakville, has elected as rector the Rev. John N. Lewis of St. John's, Waterbury. All Saints' will be served by the clergy of St. John's, assisted by a lay reader. Deaconess Griebel from St. Faith's House, New York, will reside in the parish, and give her time to the work.

GEORGE PRATT, for many years warden of St. Luke's, South Glastonbury, died suddenly on October 29th, at the age of 81 years.—LEWIS A. CURTIS, who died recently at Southport, was long warden of Trinity Church.

ST. MARGARET'S CHAPEL of the Westover School at Middlebury, near Waterbury, was dedicated on the Nineteenth Sunday after Trinity. The service was conducted by the Rev. John N. Lewis, rector of St. John's, Waterbury, who is the chaplain of the school, who also preached the sermon. Evening Prayer was said at 7:30 by the Rev. John T. Dallas, curate at St. John's.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Coming Anniversary of Christ Church, Green Bay—Other Items.

INVITATIONS have been sent out by the Rev. James F. Kieb, rector of Christ Church, Green Bay, and the vestry for the eightieth anniversary of the incorporation of the parish, to occur on November 17th and 18th. On Wednesday, the 17th, at 8 o'clock there will be Evensong and an historical address with the dedication of the new rood-beam. On Thursday there will be Holy Communion at 6 and 7:30 and a festival Eucharist at 10 o'clock. Bishop Weller will celebrate and the Bishop of Milwaukee will preach the sermon. Luncheon will be served at 12:30 in the parish house.

BISHOP GRAFTON has invited special preachers for night services in the Cathedral during Advent, as follows: November 28th, Rev. W. E. Johnson of Wausau; December 5th, Archdeacon Penfold of Marinette; December 12th, Rev. George C. Stewart of Evanston, Ill.; December 17th, Rev. R. J. Campbell, vicar of St. Mark's, Oconto.

A RECEPTION was given at the Guild hall of St. Michael's Church, North Fond du Lac, on Wednesday evening, November 3d, in honor of the Rev. Henry B. Sanderson, the new vicar. There was a musical programme, addresses by Mr. Sanderson and Canon Sanborn, and an informal supper. There was a very large attendance, including guests from Fond du Lac and Oakfield.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Miscellaneous News Notes.

ON SUNDAY, October 31st, special harvest services were held in the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector. At the evening service, which was fully choral, the sermon was preached by the Rev. John Mockridge, rector of St. Paul's Church, Louisville. The Sunday school of the Advent also held its harvest festival the same day.

A SPECIAL meeting of the local Assembly of the B. S. A. was held at Calvary Church, Louisville, on Friday evening, November 5th, at which the principal address was delivered by G. Frank Shelby, western travelling secretary.

THE MORTGAGE debt resting on St. Paul's Church, Louisville, is being rapidly reduced. The sum of $2,000 has just been paid, making a total of $13,000 paid since March, 1907. But $7,000 of indebtedness now remains, which it is hoped will shortly be raised, so that the church may be consecrated. A daily service has been begun in this parish. St. Paul's has also assumed the care of St. George's mission, Parkland, which is now under the immediate oversight of the rector and of his assistant, the Rev. W. R. Plummer, who has taken up his residence in Parkland and since the first of October has been holding regular Sunday services with most encouraging attendance. It is expected soon to have a new building for this mission and one in a more favorable location.

A NEW and extensive heating plant has been completed and recently installed in St. Andrew's Church, Louisville, and the interior of the building has been thoroughly renovated.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Sunday School Growth at St. Paul's, Brooklyn—Obsequies of Miss A. S. Gibson—Death of Mrs. F. S. Potter.

THE FREE kindergarten school of St. Paul's parish, Clinton Street, Brooklyn, is growing very rapidly, and the attendance at the sessions of the Sunday school is much larger than it has been for many years. The Rev. Vernon D. Ruggles, curate, acts as superintendent and he is ably assisted by Mr. Howard Irving Johnson, lay reader.

AS REPORTED by telegraph in the last issue of THE LIVING CHURCH, Miss Annie S. Gibson, for fifteen years past principal of St. Mary's School on the foundation of Long Island Cathedral at Garden City, died very suddenly while seated at tea with the school on the eve of All Hallows. She had been in her usual good health. Some time ago it became her determination to retire from the management of St. Mary's at the close of December, and her successor had been in residence assisting for some weeks past. The eldest daughter of the late Rev. Dr. W. T. Gibson, for many years editor of the *Church Eclectic*, she inherited in a large measure her father's intellectual abilities. Her characteristic energy and fidelity made St. Mary's School an influence for refinement and for substantial Christian principles. Never has it prospered as within recent years. On the Eve of All Saints' Day, at the early low celebration in the private chapel of the school, the Bishop of Long Island blessed certain ornaments of its altar which Miss Gibson had presented as parting gifts. With her pupils she attended later choral Matins and Evensong at the Cathedral. Fortified with the happiness of the day, as it softly faded, she passed peacefully, as her ear caught faint fragments of the song of Paradise the blest. On All Souls' Day her body was borne from the school buildings through the Close, followed by a long procession of St. Mary's students and alumni, the coffin being covered with a beautiful pall and autumn flowers. At the west door of the Cathedral it was met by the Bishop, the Dean, and Chapter, and the full choir. A large congregation was present. The burial office was chanted to Gregorian music; the singing of the hymns, "The King of Love" and "Ten Thousand Times Ten Thousand," being included in the service. After special collects and the Shepherd's blessing by the Bishop, the choir and clergy attended by honorary pall-bearers went down the nave as the hymn, "For All Thy Saints who from Their Labors Rest," was sung. At the instance and by courtesy of President Peters of the Long Island Railroad, a special car conveyed the body to New York City, whence it was taken to Utica. On the following day the committal and interment were made in Forest Hill cemetery.

MRS. FRANCIS SETON POTTER, widow of the the Rt. Rev. Dr. Alonzo Potter, sometime Bishop of Pennsylvania, died recently at her home in Flushing, L. I., in the eighty-eighth year of her age. The funeral was held in St. George's Church, Flushing, on Saturday, October 30th; the interment was made at Throgs Neck. Her death was due to the infirmities of age.

AT ST. BARTHOLOMEW'S CHURCH, Brooklyn, the first musical service of the season was sung on Sunday evening, November 7th, under the direction of the newly appointed organist and choirmaster, Frank H. Mather.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Resignation of the Rev. Frederick Edwards, from St. James', Milwaukee—Mrs. Romanes' Visit to Wisconsin.

CHURCHMEN in Milwaukee learned with regret last week that the Rev. Frederick Edwards had felt it necessary to present his resignation to the vestry of St. James' Church in order that he might take a long rest before resuming active work. The vestry met later to consider his resignation and voted to request Mr. Edwards to withdraw it and to take instead a year's vacation, in the hope that he might then be able to continue his work. On Sunday morning, however, he read to the congregation a letter in which he said that he could not withdraw his resignation, being unable to fix a time when he could properly resume work. "My own physician is doing wonders for me," he said, "but I have persistently over-taxed my strength for years and am suffering the consequences in prolonged insomnia, excessive nervousness, quick fatigue, and other ills of an over-taxed system." He urged upon the parish the necessity of setting to work to accumulate an endowment. The church is now a downtown parish, with all the difficulties that are thus implied. "We are increasingly surrounded by a poor and floating population already in great numbers and this condition will increase in the future while at the same time our regular supporters move further and further away. But we are convenient to the hotels and boarding houses, and among our congregations there is always to be found a goodly proportion of such people. There is

no question as to our opportunities for usefulness; if there are to be any downtown churches in Milwaukee, St. James' ought to be one of them." His resignation is to take effect January 1st.

Mr. Edwards came to Milwaukee in 1905 from Malden, Mass., and soon took a leading position among the forces for righteousness in the city. Eloquent as a preacher, he is no less forceful in active work, and has been identified with every movement for civic or social improvement in Milwaukee since his residence began, while also being called upon very largely for extra-parochial addresses of every sort. He has paid the penalty for his activity by some impairment of health, though, it is believed, not such as to be permanent. Last spring his vestry voted him an assistant, the entire administration of his parish having formerly fallen upon him.

How well established is Mr. Edwards' repute in the city may be seen from the unusual fact that at the annual meeting of All Saints' Cathedral congregation held last week, there were unanimously adopted preambles and resolutions expressing the appreciation by that congregation of his work in the city and their hope that it might be found possible for him to remain. The action taken is as follows:

"WHEREAS, the congregation of All Saints' Cathedral has learned of the resignation by the Rev. Frederick Edwards of the rectorship of St. James' parish, and of the efforts being made by that congregation to induce him to reconsider such resignation and to remain: be it

"Resolved, That the Cathedral congregation take this opportunity to express their sense of the loss that would accrue to the city if Mr. Edwards should find it necessary to remove therefrom, and also their sense of the value of Mr. Edwards' services in public affairs in Milwaukee.

"This congregation congratulates St. James' parish upon its great advancement under the present rectorship, and it hopes that the cordial relations with the rector of that parish which have been so beneficial to the city at large may be maintained; and be it

"Further resolved, That the secretary of this congregation be instructed to include this resolution upon the minutes of this meeting and to forward a copy to the vestry of St. James' parish."

MRS. ROMANES was the guest of Bishop Webb last week. She addressed the students at Nashotah House on Monday; spoke before the Woman's Auxiliary at St. Paul's Church on Tuesday evening; at Milwaukee-Downer College on Wednesday afternoon, and in the Cathedral guild hall on the same evening. She spent Friday in Fond du Lac, and left Milwaukee on Saturday morning for Davenport, Iowa.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Personal Mention.

THE Rev. OTIS A. GLAZEBROOK, D.D., rector of St. John's Church, Elizabeth, and chaplain of the Second Infantry of New Jersey, having reached the age of 64 years, was on October 18th placed upon the National Guard retired list. He entered the Guard as chaplain July 12, 1887. He volunteered his services in the war with Spain, and was commissioned captain and chaplain of the Third New Jersey Volunteer Infantry, April 27, 1898. Adjutant-General Sadler, in the *Army and Navy Journal*, deplores his retirement and eulogizes his faithfulness and patriotism.

THE Rev. WILLIAM R. MULFORD on Sunday evening, October 31st, closed a twelve years' rectorate of All Saints' Church, Scotch Plains. During this period a large indebtedness on the church building was liquidated, and many other good works were accomplished. Mr. Mulford left Scotch Plains on November 1st to become rector of the Church of St. Sacrament, Bolton, N. Y., in the diocese of Albany.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Chester Parish House Struck by Lightning —Service for Students at St. Mary's, Philadelphia — Death of Mrs. F. D. Wetherill—Rectory Robbed.

THE PARISH HOUSE of St. Paul's Church, Chester, was struck and somewhat damaged by lightning during a severe and unusual electrical storm on the night of Tuesday, November 2d. A number of young people who were present in the building were shocked and badly frightened.

THE BISHOP of Vermont will be the preacher at a special service for students to be held in St. Mary's Church, Locust Street, Philadelphia, on Sunday, November 14th, at 8 P. M. In this church, which is within three squares of the dormitories of the University of Pennsylvania, it is purposed holding a Sunday morning class for students for the study of the origin of Christianity, under the direction of Dr. Wm. Romaine Newbold, Professor of Philosophy at the university. A similar class will be held in the Church of the Saviour, Thirty-eighth and Chestnut Streets.

THE DEATH occurred on November 3d of Mrs. Frances D. Wetherill, a Philadelphia Churchwoman, highly esteemed and well known for her life of singular usefulness and devotion. She was an active member of St. Clement's Church at Twentieth and Cherry Streets and an earnest and useful member of many of its parochial organizations. The burial office was said at St. Clement's on Saturday at 10 A. M., the interment being at the churchyard of St. James-the-Less, Falls of Schuylkill.

THE RECTORY of St. Matthew's Church, Girard Avenue, Philadelphia, was entered by thieves on the night of November 4th, and several hundred dollars' worth of silverware and wearing apparel taken, among the articles being two pair of ecclesiastical candelabra which were highly prized by the rector, the Rev. Dr. Pierce.

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PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rev. R. S. Radcliffe, Archdeacon of Erie.

THE REV. REGINALD S. RADCLIFFE, rector of Grace Church, Ridgway, has been nominated by the Archdeaconry of Erie and appointed by the Bishop of Pittsburgh, Archdeacon of Erie, but he will still be rector and reside at Ridgway.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Sunday School Institute Meets.

THE ANNUAL meeting of the Sunday School Institute of Charleston was held on November 1st for the election of officers and for discussion of work for the year. It was evident that the representatives of the different Sunday schools who were present intend to study the work in a very practical way this year.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Mission at St. Paul's, Burlington—Condition of Hardwick Building Fund—Notes.

THE WOMEN of St. Paul's Church, Burlington, have presented to Mrs. R. C. Wilson a fine gold watch as a slight token of their appreciation. The Rev. R. C. and Mrs. Wilson, as previously stated in these columns, presented the claims of missions in China to that congregation on October 20th.

THE DIOCESAN Woman's Auxiliary has appropriated $155 to the building fund of the mission at Hardwick. Gifts thus far to this object amount to over $1,600. About $3,400 is still lacking to complete the fund.

MISSIONARY services have been held the past summer in places more or less new by the general missionary, the Rev. D. L. Sanford, in addition to his regular routine duties. Others have also officiated at destitute points. Among the towns or villages thus visited, and with good results, were Morrisville, Hyde Park, Stowe, Waitsfield, Layston, South Strafford, Post Mills, and Grand Isle.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Capital City News Notes.

THE Rev. J. HOMER DEIS, rector of St. Michael and All Angels' Church, Washington, has overtaxed his strength and has been obliged to give up his parish work, also his work as one of the teachers at the Cathedral School for Boys, where he had the department of English.

ON NOVEMBER 3d there was a post-convention meeting of the B. S. A. in the Sunday school room of Ascension Church, Washington. Several delegates to Providence spoke on the convention.

LAST SUNDAY was Hospital Sunday for the Eye, Ear and Throat Hospital on Fifteenth Street, Washington. The full account of contributions is not yet made up on account of belated contributions which always come in, but so far only $450 has been received, $300 less than last year. The work of the hospital is growing so fast that it is the hope and expectation of the committee in charge to raise enough money in the coming year to add one or two stories to the building.

ACTIVE PREPARATIONS are steadily going forward for the assembling of the great missionary council November 9th and 10th, which is to begin with a reception by the provost and members of the Cathedral Council of the delegates and speakers who are coming to the city in the interest of missionary work. The Rev. G. F. Dudley is calling upon the various churches which have good choirs to join forces, that the singing of the hymns may be an inspiring feature of the convention. The Hospitality committee has asked the local clergymen to invite offers of hospitality from their people, and it reports much encouragement and success.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Grant from the Board of Missions—Plans for the Episcopal Residence—Other News.

THE DIOCESE has received from the Board of Missions at New York an additional grant of $1,500 for diocesan work, and with this most acceptable aid three new men will soon be in the field, to be stationed at South Haven, Ludington, and Three Rivers, each missionary to minister to near-by places where there are Church people asking for services.

THE OLD Episcopal residence at Grand Rapids has been sold for $7,000 and this amount will be added to the $20,000 subscribed for a new episcopal residence in a new part of the See city, plans for which are now ready. It is probable that in connection with the new Bishop's home a suitable room or rooms will be provided for the diocesan library, which has been accumulating for several years and which contains many volumes and documents of great value. The building up of a diocesan library was an object to which Bishop Gillespie gave much careful attention during all his episcopate; and it is felt that now is a favorable time to make due provision for the books, etc., now on hand and for other books which may be added to the present collection.

THE SUNDAY SCHOOL of St. Mark's Pro-Cathedral, Grand Rapids, has been put on a graded system and Dean Peters has issued a circular setting forth the varied grades and departments with subjects for study in each grade and a list of the teachers with their street addresses.

BISHOP and MRS. MCCORMICK have presented to St. Mark's, Grand Rapids, two handsome Eucharistic lights in memory of their daughter Nora, who entered Paradise a few weeks before the Bishop's consecration to the episcopate.

PROSPECTS seem good for the establishing of the Church in the prosperous town of Cassapolis, in the southern part of the diocese. Bishop McCormick recently visited this city for a service and found many persons anxious for services, and he hopes to make arrangements for regular ministrations this winter. There are several communicants of the Church, so it was found, who are now residing in or near Cassapolis.

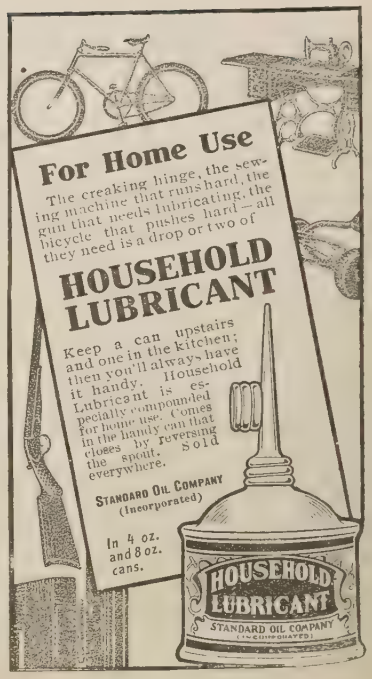
EMMANUEL CHURCH, Petoskey, has received the past month a gift of a solid silver chalice from William H. Davis of St. Louis, Mo.; and another summer resorter from Texas, who each year spends his vacation months near Petoskey, has sent a very beautiful rug to be placed before the altar.

CANADA.

Church News of a Week from the Dominion.

Diocese of Montreal.

THE OPENING of the Missionary Loan Exhibition November 2d by Bishop Farthing was a great success, and it bids fair to be as popular as that which was held in Montreal some years ago. The collection of curios in the various courts was very fine, some of those in the Indian court from points in Hindostan being particularly beautiful. The Bishop in his address said he hoped the missionary movement would be strengthened in Montreal as a result of the exhibition. After some remarks about the various fields open for missions, he expressed in conclusion his hope that the diocese would lead all others in Canada in missionary work. The exhibi-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MILWAUKEE, WIS.

tion was to last for eight days. A number of missionaries at home on furlough gave talks in the different courts.—BISHOP FARTHING held an ordination service in Christ Church Cathedral, Montreal, October 31st, when two candidates received deacon's orders and one was admitted to the priesthood.

MANY preparations are being made for the jubilee of Christ Church Cathedral, Montreal, to be celebrated November 18th.—BISHOP FARTHING gave an address at the Home for the Friendless' annual meeting, October 25th, speaking of his strong desire that the Church in his diocese should take up some form of rescue work among women.—AT THE Woman's Auxiliary quarterly meeting in St. Stephen's Church, Montreal, October 21st, it was announced that the diocesan recording secretary, Miss E. G. Raynes, had been unanimously elected recording secretary for the Dominion Auxiliary. An account was given of the late special meeting of the general board at London, diocese of Huron.

Diocese of Toronto.

THE SPECIAL service for the installation of the Archdeacons and canons will be held in St. Alban's Cathedral, Toronto, November 11th.—THE SIXTY-SECOND anniversary of the Church of Holy Trinity, Toronto, was celebrated October 31st.—THE NEW Archdeacon of Simcoe, the Rev. Canon Ingles, rector of St. Mark's, Parkdale, was presented with the Archdeacon's vestments by his congregation and an address expressing their affection for him.—THE NEW choir vestry and Sunday school room of St. Monica's Church, Norway, was formally opened by Bishop Sweeny October 25th. Quite a number of the city clergy were present.

A SPECIAL service was held in St. Peter's Church, Toronto, October 20th, when Bishop Sweeny set apart two deaconesses, graduates of the Church of England Training School. One of them is to take up mission work in the northwest.—A CHAPEL in connection with Grace Church, Toronto, was formally set apart, October 20th. It is intended for weekday services and frequently early Communions. The altar cross and vases are in memory of the Rev. J. Pitt Lewis, rector of Grace Church for twenty-eight years. Many other gifts were contributed for the furnishing by various parishioners.—GREAT REGRET was felt at the death of Mr. C. R. Biggar. He was a member of the Church of the Ascension, Toronto, and afterwards of St. George's Church. He took a prominent part in Church councils, having been a delegate both to the diocesan and provincial synods, as well as having taken a prominent part in Sunday school work.

Diocese of Columbia.

THERE WAS a large attendance of both clergy and laity at the annual Synod of the diocese held in Victoria, which opened October 18th. Bishop Perrin, in his charge, spoke of the plans which were being prepared for the new Cathedral at Victoria, for the completion of the nave of which a sum of $75,000 will be needed. The tower and chancel will be added in the future. The Bishop mentioned also the great increase in the work of the Columbia Coast mission, necessitating a larger steamer. The new *Columbia* will be ready, it is hoped, next spring, which will involve an expenditure of nearly $20,000. The Canadian Church Missionary Society has made a grant of $3,000 towards the new boat.

Diocese of Ottawa.

ARCHBISHOP HAMILTON consecrated a fine new bell in the Church of St. Alban the Martyr, Ottawa, the fourth Sunday in October. It is three times as large as the one formerly used, and is the gift of the Gormully family.—THE NEW little Church of St. Aidan's at Forester's Falls, was consecrated by Archbishop Hamilton, October 8th.—AMONG the candidates at a recent confirmation by the Archbishop was a grandmother, 82 years of age, with her son, daughter and grandson. Three generations thus received the holy rite at the same time.

Diocese of Rupert's Land.

SUITABLE services were held in the city churches in Winnipeg on Children's Day, and very large congregations were the rule. The appeal for the home mission fund in St. Cuthbert's Church, Winnipeg, met with a generous response.

"GRIEF WILL have its way," remarks the (Roman) *Catholic Transcript*, "but where it runs to ostentation and to extravagance in the matter of expense, wisdom would dictate another course. The plumed hearse, the oaken casket with silver handles, the profusion of flowers in conventional designs, the long line of carriages, the wealth of crape—all these levy heavy toll on the stricken family. When the bills come in oftentimes there is not much left to pay them or to meet current expenses. Death has laid a burden on the bereaved ones, but vanity and imprudence have only increased it, and that needlessly. Going hopelessly into debt while leaving little or nothing for the butcher, the baker, and the groceryman is folly indeed."

THERE ARE in the world many kinds of medicine. We ourselves have taken a large assortment of them. Some of them are pleasant and some are unpleasant to taste, but the finest medicine of all is the merry heart. As the Wise Man says in the Book of Proverbs: "A merry heart doeth good like a medicine." People are talking just now about psychotherapy, homeopathy, allopathy, and osteopathy, but never mind them. The thing for us to practise is merry-opathy. Have a merry heart, and let it show itself in a sunny face and smiling eyes and willing hands and feet. Let us begin the practice of this kind of medicine at once.—*The Messenger* (S. S. J. E.).

SOME HARD KNOCKS

Woman Gets Rid of "Coffee Heart"

The injurious action of coffee on the heart of many persons is well known by physicians to be caused by *caffeine*. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally Husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The Dr. said the other day, 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 158.

"Postum has done much for me and I would not go back to coffee again for any money, for I believe it would kill me if I kept at it. Postum must be well boiled according to directions on pkg., then it has a rich flavor and with cream is fine."

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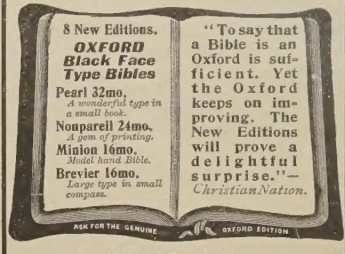
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The Magazines

THE *Westminster Review* for October has a good many articles of special interest to sociologists. "Progress and Poverty," by John Bagot; "The Cry of Our Brother," by F. G. Wallace; "Half Timers in Factories," by Dr. Chesser, and "The Logic of Free Trade," by Bickerton Pratt, Jr., are perhaps the most notable. The book notices are valuable also; and so, in a different way, are the articles in the independent section.

THE *Nineteenth Century and After* for October contains a timely "Plea for a British Arctic Expedition," by Alfred H. Harrison; a literary article by the Abbé Ernest Dimnet called "The Evolution of Maurice Barres"; and a discussion called "What were the Seraphim?" by Dr. Smythe Palmer. Prof. Wrong of Trinity College, Toronto, has an interesting paper on "The Attitude of Canada," and there are the usual papers which have reference to matters strictly British in interest.

THE MOST attractive number of *Blackwood's Edinburgh Magazine* which we have seen in a long time is that for October. There are two delightful articles on the subject of British officials: "The Lighter Side of My Official Life," by Sir Robert Anderson, and "The House of Commons from the Inside as I Knew it," by the Right Hon. Robert Farquharson. A pleasant story called "A Break in the Rains," by Edmund Candler; "The Tramp Transfigured," by Alfred Noyes, and the discussion of King Lear and its production at the Haymarket Theatre are all very pleasant reading.

THE *Quarterly Review* for October has a valuable article by John T. Morse entitled "The United States Through Foreign Spectacles," reviewing twelve books on the United States by English, German, and French writers. The weight of criticism in most of the books reviewed is derogatory, and oftentimes founded on misconception; but a good deal of the condemnation is just and should help us to mend our ways. Another paper on "The Influence of Darwinism on Theology," by Rev. F. R. Tenant, is useful and interesting.

THE NOVEMBER issue of *The World To-day* contains an article by Clinton Rogers Woodruff, secretary of the National Municipal League and editor of the "Social Welfare" department of THE LIVING CHURCH, entitled "Guthrie of Pittsburgh," in which he ably sums up the good works, the good influence, and the results of Mayor Guthrie's administration of the affairs of the Smoky City. Several other excellent and varied articles fill out an exceptionally good number.

THE ATTITUDE of patriotic public opinion in India toward the British administration finds energetic expression in a brief article entitled "Forward or Backward?" which *The Living Age* for November 6th reprints from the *Modern Review* of Calcutta. The situation in India cannot be understood without some knowledge of native opinion, and the writer of this article, Hemendra Prasad Ghose, is an authoritative exponent of that opinion.

THE SCIENTIFIC evidences for theism are set forth in a most convincing and able article in the October *Bibliotheca Sacra* under the title of "The Scientific Foundations of a Belief in God." It is a nail well driven home into the coffin of the so-called scientific materialism so prevalent a few years ago, and which still has a few adherents. The thoughtful man who is interested in the religious and sociological problems of the day will find this magazine a mine of information.

THE FOLLOWING are the principal articles in the October issue of *The East and the West*, a quarterly review for the study of

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missionary problems published in England by the Society for the Propagation of the Gospel: Great China's Greatest Need, by Archdeacon Moule, B.D.; Medical Missions on the Borders of Afghanistan, by T. L. Pennell, M.D. (C.M.S.); The Size of Missionaries' Houses; The Need of Community Missions in India; The World Missionary Conference, by J. H. Oldham; William Carey and Serampore College, by Rev. G. Howells, D.D.; The Message of the Christian Church to Confucianists, by the Rev. Roland Allen; Confucian Idealism, by the Rev. P. J. Maclagan, Ph.D.

A SCHOLARLY and readable paper read at the Church Congress in Boston last May by the Rev. Wm. Austin Smith, rector of St. Paul's Church, Milwaukee, entitled "The Heterodoxy of Genius" is printed in the *Atlantic* for November.

A BISHOP'S VACATION.

THE *Kansas Churchman* has published a letter from Bishop Millspaugh in which he speaks of a visit paid by him to Bishop Whipple in 1876, of which the following is an extract:

"In Duluth I was entertained by a vestryman, Mr. Peyton, who was on the vestry in my day and, being blessed with worldly goods, he put his automobile at Mrs. Millspaugh's and my disposal and then later taking me up the beautiful St. Louis river (into which I was once nearly hurled by a derailed train) we had a most delightful outing among these old parishioners.

"The part of salary from Duluth, in those days, was $300. I was offered a lot in lieu of it on Superior street which to-day has a fabulous price. You came very near having a rich Bishop; but I needed the money to live. I preached twice in the same old parish church for my friend, the Rev. Dr. Ryan, who is much beloved by his people and it brought back many happy memories. Here is the amusing letter the Bishop of Duluth sent me:

"'Whereas the Bishop of Kansas, for the renovation of his spiritual, moral, and physical manhood, finds it necessary to escape for a season from the low conditions of the insalubrious environment in which he ordinarily exists, to the sad deterioration of body and mind; and,

"'Whereas he is constrained to seek for the purification, invigoration, and inspiration which he requires, by visiting the serene latitudes of the diocese of Duluth, where the lofty moral tone and the health-giving atmosphere may heal and restore the weary wanderer needing refreshment: therefore

"'Be it known to all men by these presents, that the said Bishop of Kansas is made right welcome to the diocese of Duluth, even as if he were the Prodigal returning to his home and he is hereby duly licensed to preach the Gospel (so far as he understands it) anywhere within the diocese of Duluth.

"'Given at our summer palace, Upper Chateaugy Lake in the Adirondacks, N. Y., July 19, 1909.

"'J. D. MORRISON,
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THE CAMPAIGN AGAINST POVERTY.

WITHIN recent years the purposes and the spirit of organized charity have undergone a mighty change. It has been recognized that poverty is, like tuberculosis, a preventable disease. As a result the deliberate purpose of social workers is, not only to relieve, but to eliminate poverty. The basis of hope in this direction lies in the fact that by far the greatest causes of distress are social and not individual in their character. There was a time, not long ago, when it was generally maintained that the poor were poor because of their own misdeeds, their weaknesses, idleness, drunkenness, and moral depravity. But now it has been proved by paintaking investigation that this is not really so. Unemployment, overcrowding, old age, and widowhood are more to blame, and some of these are social causes that can be removed by the betterment of conditions. This, at least, is the deliberate view of the cautious and scientific workers of the Charity Organization Society of New York City. They have a broad outlook and sound experience. They know well the length and breadth and depth of the problem of poverty, yet in a recent Year Book we find this statement: "The Society has deliberately determined, without neglecting in any way its duty in relief of individual cases of poverty, to lay emphasis on the field of removing or minimizing the causes of poverty, and to firmly establish and extend these forms of work by organizing them into a department for the permanent improvement of social conditions."—*Pacific Churchman.*

WE MAKE OURSELVES more injuries than are offered us; they many times pass for wrongs in our own thoughts that were never meant to by the heart of him that spoke them. The apprehension of wrong hurts more than the sharpest part of the wrong done. So by falsely making ourselves patients of wrong we become the true and first actors. It is not good, in matters of discourtesy, to dive into a man's mind, beyond his own comment; nor to stir up a doubtful indignity without it, unless we have proofs that carry weight and conviction with them. Words do sometimes fly from the tongue that the heart did neither hatch nor harbor. While we think to revenge an injury, we many times begin one; and, after that, repent our misconceptions. In things that may have a double sense it is good to think that the better was intended; so shall we still keep our friends and quietness.—*Great Thoughts.*

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